

Baptist Leader



FEBRUARY

**EVANGELISM WITH
CHILDREN**

•

**ESSENTIALS OF
ADULT EVANGELISM**

•

**REVEILLE IN WASHINGTON
AT 16th and O**

•

**CAN YOU TEACH RELIGION
IN TWENTY MINUTES?**

1942



Call of the First Disciples

AT the northwest end of the Sea of Galilee, where precipitous cliffs extend rugged arms to shelter the villages at their base, a fishing boat has been made fast to the shore. The owners of the boat, having been unsuccessful in their fishing during the night, are now spending the early morning hours in mending their nets. As they work, they are joined by that friendly, sympathetic, helpful Teacher to whom John the Baptist had pointed them some months before in Judea.

Jesus' words are few in number, but the meaning of them searches their hearts and tests their characters. "Come ye after me, and I will make you fishers of men." If these fishermen put to themselves the question, "What profit will there be in that?" we can understand their query. If they asked, "What will become of our fishing business?" or "How shall we earn a living, if we give our entire time to being thy disciples?" they did no more than we would have done had we been in their place. It is to the eternal glory of these men that, upon hearing the call of this strange, gentle, yet compelling Leader, they left their boat and followed him.

Hans Lietzmann's vivid portrayal of this scene is doubly appropriate in this issue of BAPTIST LEADER. It may be studied in connection with the Improved Uniform Lesson for February 1; it symbolizes that stirring call to evangelistic effort to which this issue of BAPTIST LEADER is dedicated. Success in soul winning depends upon obedience to Christ's call, "Come ye after me."

Painting by Hans Lietzmann

Photo by Brown Bros., New York City

BAPTIST LEADER

THE MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

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This Month

■ This being Evangelism Month for LEADER, we offer two articles on the subject by men who know it well: John M. Newsom is Executive Secretary of the Arizona Baptist Convention. Dr. C. Oscar Johnson, of St. Louis, is already well known to the LEADER audience.

■ The specific methods to be employed in evangelistic effort will vary, of course, with the age of the group to be reached—children, young people, or adults. The subject of evangelism accordingly receives additional treatment in the departmental sections of this issue.

■ Church school workers will be grateful for the following articles: *Evangelism with Children*, by Florence Lee; *Can You Teach Religion in 20 Minutes?* by Elsie Wik Johnson; and *Essentials of Adult Evangelism*, by Charles S. Henderson.

■ *Church Architecture and the Child* is one of "The Church Beautiful" series, dealing with special arrangements for the all-too-much-architecturally-neglected church school child.

■ *Reveille in Washington at Sixteenth and O* is the account of a church face-lifting and rejuvenation worth reading—and imitating!

Next Month

■ A Philadelphia Baptist Church mortgaged itself for the sake of two other churches—and got out of the red in record time. How it was done makes one of the best Church-of-the-Month stories yet run in these pages.

■ *Paintpots and Piety* is the account of a church full of good, healthy Baptists who got tired of looking at dreary walls . . . and did something about it . . . themselves . . . with a maximum of good nature and a minimum of expense.

■ And there is a crackerjack of an interview with a world-figure coming up in this issue. Don't miss it, whatever you miss. . . .

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■ The Emergency Fund, as we go to press, is moving fast toward its goal. Today the New York office informs us that a total of \$420,000 is accounted for, and if the churches keep on at the rate they are going now the Fund will be assured. What could be better?

Pennsylvania reports a total of nearly \$100,000 raised so far, and the directors are confident of more. There must be more, from all over the Convention. The job isn't done yet, and it will take the united efforts of the whole church to accomplish the task.

■ When the South Dakota Baptist Convention held their annual meeting at Madison, celebrating their sixtieth anniversary, they placed a monument on the shore of Lake Madison. It bears this inscription: "This boulder marks the spot where the South Dakota Baptist State Convention was organized in Baker's barn, July 2, 1881."

■ Grace Church, Trenton, N. J., (not to be outdone by Calvary!) reports 28 college and high school teachers in its fellowship. Also included in the membership are 5 ministers, 4 doctors, 2 outstanding Baptist missionaries, numerous state executives—and 24 young people in college.

That 24-in-college fascinates us; we've heard so much of the discouragingly low percentage of young Baptists who go to college. (We rank sixth among the leading denominations, but we would rank much higher if we were all—Grace churches!)

■ In the December LEADER we challenged any church in the Convention to step up with a record of better than the one "hung up" by the church clerk of Calvary Baptist Church of Trenton, N. J.: forty-nine years of service. Now steps forward a spokesman for East Baptist Church, Philadelphia, to report a church treasurer who has served for over fifty years, a Sunday school secretary who has been on the job for over forty years, and a church member who has remained in good standing for fifty-three years!

Any more?

■ Despite the severe shortage of metals, the government is promising to supply church agencies with sufficient material for the manufacture of religious emblems. Despite the shortage in paper, church publishing houses are reporting that they are on the "priorities list" among publishers; religious publications will be provided for, first.

One government agent feels this is necessary inasmuch as the church is an institution so well equipped to destroy fear and apprehension among the people and to maintain morale in the present world crisis.

■ We run in this issue a picture snapped at a most unusual service. The Sunday after America had declared war on Japan, Dr. Pruden, of First Baptist Church, Washington, had in his pulpit six foreign-born Christians to help him with the service: he had a Russian, an Italian, a Chinese, a Japanese, a German, and an Englishman reading Scripture in their native tongues.

We congratulate the pastor of First Baptist, Washington, on his Christian courage and his people on their Christian understanding. This is one of the most Christlike gestures we have ever seen from any church at the start of any war. If Christians at Washington, at the very heart of the nation's war effort, can keep vital the only fellowship the world has left—why can't we all?

■ The Council of Bishops of the Methodist Church comes forward with the most sensible statement on the church-and-war that has come to our attention since the opening of Axis-American hostilities. In a wartime "message" from Sea Island, Ga., the bishops unequivocally condemn war as a national instrument but wholeheartedly endorse the President and the nation in their prosecution of an "inevitable struggle" to wipe out the forces of "international brutality and treachery."

They recognize the fact that "there can be no peace in the world until the totalitarian threat" is eliminated. They see the whole world sharply divided between two ways of life—and they choose to stand on one side. They pledge support to the sincere conscientious objector, yet they see clearly that it is "part of the church's task to make the continuance of Christian civilization a possibility and to preserve a world from which liberties, priced above life, shall not perish."

This strikes us as one intelligent solution of a tremendous problem.

■ A truly great figure has passed from the work of the Publication Society: Rev. Judson Buerman was translated in late November, after forty-six years of highly effective service as missionary-colporteur in and around Buffalo, where he was known as "The Friendly Bible Man."

He leaves a wife, a daughter, a sister—and a host of friends along the earthly road which he blessed with Bibles and the example of Christian friendship.

■ Don't miss the article in the January *Fortune*, entitled "Peace without Platitudes," written by John Foster Dulles. Mr. Dulles represents the Federal Council's Committee to Study the Bases of a Just and Durable Peace—and he cares not where his blows land.

■ The members of Trinity Lutheran Church at Paso Robles, California, each Sunday give up their accustomed pews and retire to the church hall to listen to the service, thus allowing soldiers from near-by Camp Roberts to occupy their places. After the service is over, most of the families of the congregation entertain the visiting service men in their homes.

There is no lonelier man in the world than the Christian soldier away from home. Such consideration as this will send them home still Christian when the war is done, and not human wrecks with a cold shoulder for the church.

■ Minnesota Federation of Churches goes on record as "against the use of the church for the dissemination of war propaganda, racial or international hates, prejudices or hysteria."

Probably some churches in Minnesota will not pay any attention whatever to that, yet it is an interesting development in World War II. We didn't think this far ahead in World War I.

■ More than one hundred soldiers at Camp Haan and March Field are enrolled in the educational program being offered to soldiers by the University of Redlands (Redlands, Calif.). Professors from the university are teaching college courses at the army camps each night during the week, for which full college credit is offered.

"We have enrolled the highest type of men who are in the army," states Dr. Russell Andrus, chairman of the university committee in charge of the program. "We are aiding men whose education was interrupted by military service to keep in the habit of studying and to gain college credits which will facilitate completion of their college work when they get out of the army. One of the soldiers is using this work to assist himself in passing the West Point entrance examination."

■ January 8, 1942, marked the 150th anniversary of the birth of Lowell Mason, composer of some of the best-known tunes in the hymnbooks. Churches of every denomination use Lowell Mason's compositions—"Nearer, My God, to Thee," "My Faith Looks Up to Thee," "From Greenland's Icy Mountains," "Safely through Another Week," "Blest Be the Tie That Binds," and many others.

Mason was a great teacher, always urging that the man in the street have good music to sing. Public schools first used his tunes, so The Music Educators National Convention observed the anniversary in every school in America. The Hymn Society of America had asked that every church hold a "Lowell Mason Service," early in January, using only Lowell Mason tunes in memory of the man who did so much for the development of church music.



**At seventy he joyfully
Retired; at eighty, preached with glee;
At ninety, tried to climb a tree!
(Yes, "M & M" Security.)**

"M & M" SECURITY is membership in the Retiring Pension Fund of The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York. The booklet "WORRY-FREE BY '43" tells all about it. Send for your copy.

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OF INTEREST TO BAPTISTS

■ In one of the busiest streets in Kansas City there is one of those "We-Never-Close" lunchrooms. It was never closed until last month—when the doors were locked and the windows shuttered for an hour on Monday afternoon. The proprietor says it will happen now every Monday afternoon. This is Bible Class Hour!

Says Harlan W. Walker, the owner: "I got to thinking that my help is busy on Sunday and couldn't go to church. That worried me. I asked them if they would like to have church right here in the lunchroom, and they seemed willing and anxious to have it. So—we have it. I am not a church member, but I believe the time has come when we should all try to get closer to God if the world is to be saved."

Bible class in a lunchroom! Well, why not? If religion isn't a seven-day-a-week affair, it just isn't religion at all!

(P. S.: The night shift of the restaurant wants this class so much that they get out of bed an hour early to come to the lunchroom service!)

■ Twenty years ago, a promise was made to the children of the Parish of the Cathedral of St. John the Divine, in New York City. In 1921 Bishop Manning promised the youngsters in his church that some day, when there was room for them all, there would be a service just for children when they could all come in together and sit together in the cathedral.

When the great nave of the Cathedral was thrown open early in December, the Bishop made good on his promise. Into the magnificent sanctuary flocked the parish children—seven thousand of them in a service all their own.

We have heard of no other single church ever having such a multitude of children at one service. Have you?

■ The General Commission on Army and Navy Chaplains reports that 11,640,000 soldiers attended religious services during the year ending June 30, 1941. This is an average of better than one church attendance per month for every man in the army. Average attendance at each service was 97.8. Soldiers seem to prefer their own chaplains to outside preachers, for the average army chaplain's service drew 125 men while a civilian preacher drew 92. Protestant chaplains held 14,483 Bible classes.

WICKS
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HIGHLAND • ILLINOIS • Dept. 81

■ When the tireless Mr. Gallup took a poll on the question, "Do you think preachers and priests should discuss from the pulpit the question of American participation in the War?" 55 per cent said "No." Thirty-four per cent said "Yes." Eleven per cent said they didn't know, or didn't care.

We'd like to see a poll of the preachers on this question. We haven't talked with very many preachers who felt that they could completely ignore the war; they feel it their duty to give a Christian interpretation to things as they are, and to help the Christian decide what his Christian duty is at such a time as this. They can no more ignore the war than they could ignore an earthquake at prayer-meeting hour.

■ Governor Talmadge of Georgia almost pardoned six men convicted of flogging charges in connection with a series of night-riding outrages which resulted in the death of one man two years ago. Almost—but not quite.

It is encouraging to know that it was a group of Georgia ministers who fought this latest whim of the erratic governor with the greatest determination. Dr. Louie D. Newton of the Druid Hills Baptist Church and Dr. Edward G. Mackay of Atlanta led the fight. Said Dr. Mackay:

"Any one who wears a mask is a self-confessed coward. I have always opposed the Klan because of its injustice. When a group of men can grab you on the street and take you out and whip you, democracy is at an end."

The Ku-Klux Klan is dead. Long may it stay dead.

■ Dr. Adolf Keller rises to remark that there is a bewildering *similarity* between the encyclicals of the Roman Catholic Church since 1874, and the pronouncements of the various Protestant World Conferences on Christian Unity.

Only divergences noticeable were in theology and dogma; they were quite the same on social, economic, and religious questions!

■ Elmwood Methodist Church in suburban Eastwick (near Philadelphia) has a Jewish tower and Catholic and Episcopal walls—all constructed by volunteer Protestants, Catholics, Jews, Negroes, Chinese, Germans, and Italians! (Have we any Baptist churches like *that*?)

■ Ministers of all denominations in the Northern Neck of Virginia are giving active service on observation of the Aircraft Warning Service. Twenty-four hours a day they are on duty on the rooftops. Rev. Ryland O. Reamy, Baptist minister, is chief observer at the Heathville observation post. He says it all comes under "overtime," so far as the preachers are concerned.

ROCKS and ROSES

Out of Our Mailbag

We give all our Rocks and Roses space this month to that most neglected but very important individual in the Christian church: the janitor. One of the clan writes us from Arizona, asking us not to mention his name. Here goes:

"I am seventy-five years old, and I have been a janitor in Canada and in the United States, north, east, south, and west. Please allow me to speak my piece in LEADER . . . Let me tell you about two churches I served: in particular, one I served in the North, where they have nine months of winter and three months of extremely cold weather. This Baptist church was built by a man who knew his business. His heating and ventilating systems were O.K. I could change the air in that church in forty minutes. One day the Methodist janitor came to ask me why so many of the people in *his* church were complaining of headaches. I looked his church over and said to him, 'Uh-huh. I thought so. A big, white elephant of a church, miles too big for your crowd. I'll tell you what to do. As soon as the benediction is pronounced after every service, open every window in this room; then close them; that will change the air. An hour

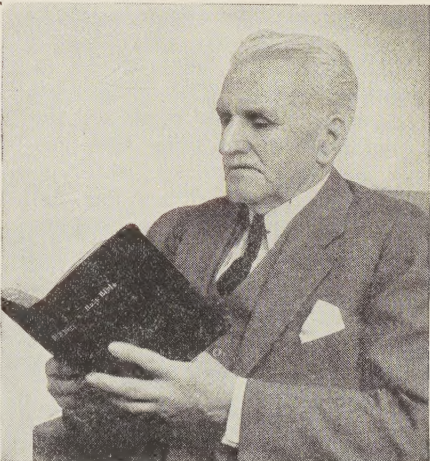
before the next meeting bring all the furniture you can get loose and stack it over the register. Put a hot cloth over the piano keys. Don't pay any attention to the kickers and complainers in the crowd, but just do that and you'll have warm seats and a hot piano and a comfortable room.' And he did. It worked like a charm. You big churches built for 500 with fifty people sitting around might try it.

"The other church was down South; it would have paid those people a thousand per cent interest to have consulted a church architect when they built it. Instead they got an architect who knew nothing about church building; the awful mistakes he made would cost a fortune to correct, now.

"I contend that in all our seminaries there should be a course of study in the underlying principles of janitor work, heating, and ventilating. And another thing: people flop down in the rear seats, always. Why don't the preachers put folding doors half-way back and *make* 'em sit up front? . . . Then, too, the furniture in the classrooms might be rearranged once in a while, so as to break the monotony.

"Won't you help me get this before the church people, so janitors will have an easier time of it in the future? Believe me, we janitors are most important people."

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be a Sharer
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YESTERDAY, CROWDS LIKE THIS WERE A COMMON SIGHT DURING REVIVAL CAMPAIGNS; THE NATIONAL PREACHING MISSION STILL PRODUCES THEM

Two Methods

CHRISTIANITY'S first mission is evangelism. It is the religion of regeneration, and, therefore, the first aim must be to bring men and women into vital experience with God through Christ. Nations may rise and fall, modes of living among men change, theologies undergo various interpretations, but man will still know the tragedy of sin and feel his need of God. Thus, in spite of temporal changes, the church's mission to evangelize will continue to be her most important obligation.

Although evangelism itself is permanent, the methods of evangelism have changed and, no doubt, will continue to change. "The method of evangelism," someone has said, "is the child of time, place, and circumstance." The purpose is always the same, the method must be adapted to the circumstance. The missionary in the jungle, bringing through his ministry of healing the message of the Christ, the Salvation Army worker on the street corner, the Rescue Mission worker in the slums, the Sunday school teacher in the classroom, the evangelist in the tabernacle, the preacher in the pulpit, the layman in the home of a friend—all are doing the same thing, but in different ways. They are following the last command of the Master, "Go ye therefore, and teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

There are today at least two distinct methods of evangelism. For the lack of better names let us call them the "mass" method, and the "home visitation" method.

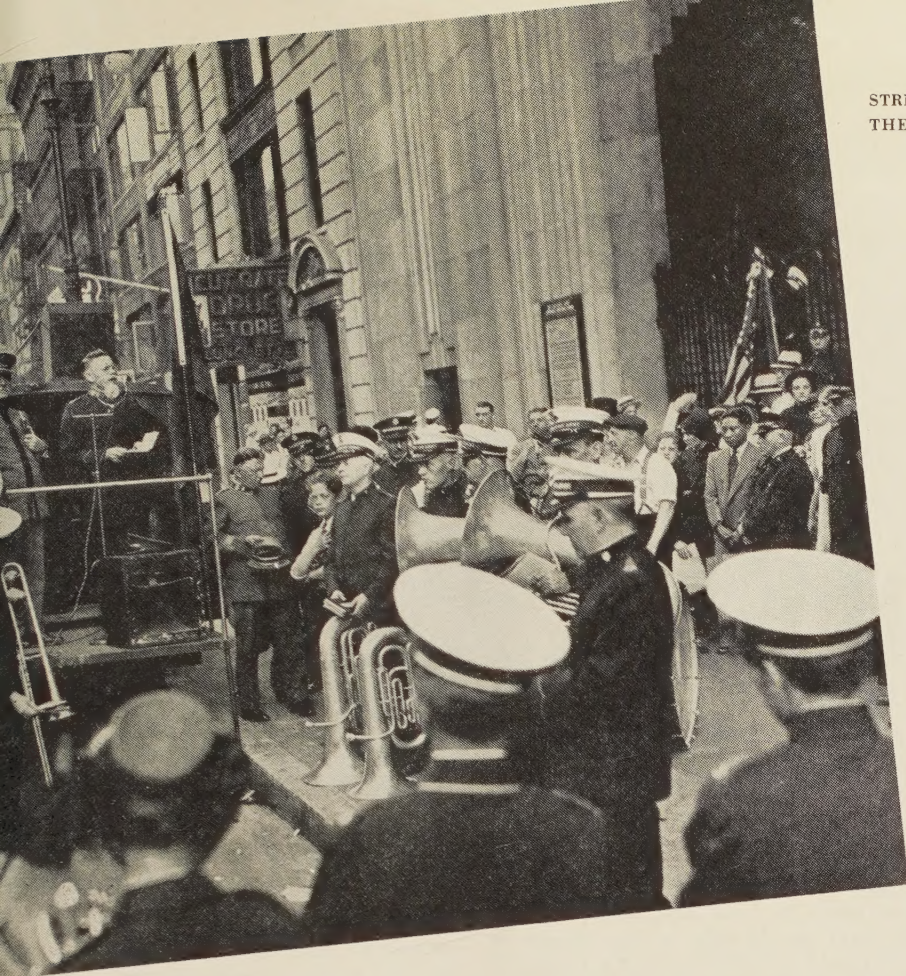
Mass Evangelism

The mass method as used today had its inception in the middle of the eighteenth century. In the early nineteenth century conditions in England and America were tragic from a moral and spiritual viewpoint. For example, the "Missionary Society for the poor of New York and Vicinity" made the following statement in its annual report: "There are small houses, crowded with four to twelve families each and two or three families in a room, and of all colors. Out of a population of 110,000 there are 1,489 licensed retail liquor dealers. Not less than 6,000 abandoned females add to the vice and shame. . . . Dance halls and dives with 'The Road to Hell' inscribed over their doors in glaring letters, are numerous. Sunday, to a large part of the people in parts of the city, has become a day of idleness and drunkenness. Ignorance and wretchedness

of the worst description are common."

These conditions demanded men of boldness and courage to meet them. And men of boldness and courage arose, spiritual giants, from whose labors came the Great Awakening. It came into being, almost simultaneously, both in America and in England. It came into being when these great preachers took to the fields with their message. They preached to enormous audiences and their message spread like wildfire through both lands. Tens of thousands heard them preach, and as many as thirty thousand people attended one service. Simplicity was the keynote, and the preachers preached with the mighty power of God upon them. At first they had no organization, no elaborate preparation, no choirs, no monetary outlay. All they had was a message from God that they felt compelled to deliver to men.

The child of the Great Awakening is our present-day mass evangelism, modified to conform to modern methods of business efficiency. Usually associated with the evangelist are several workers. Generally, before they go into a town or community, a definite financial agreement must be agreed upon, and a tabernacle or some other large auditorium must be provided. Advance plans are laid with the care of a military expedi-



STREET PREACHING HAS BECOME A FINE ART IN THE HANDS OF THE SALVATION ARMY; LOOK AT THE FACES IN THIS CROWD!

has become, to quote a modern writer, a "cold, calculating trade." The overhead expense of an extensive evangelistic campaign adds up to a great sum. Song leaders, advance men, secretaries and their assistants, pianists, children's workers, publicity men—all must be paid salaries; tabernacles must be built, hotel bills must be paid, and the evangelist must receive an offering. Pastors who have worked for years to lay the foundations for a great evangelistic campaign have too often seen an evangelist come into town and take away at the end of a month more money than they have earned in five years. People resent this inconsistency when they think it over after the campaign has ended. If evangelists would come to a community and conduct their campaigns for stated amounts within reason, no doubt they would be welcomed in many more communities than they are.

Men of influence and intelligence are in official positions in the churches these days. To these men the message of some evangelists of the "mass" type oftentimes is disgusting and they will have nothing of it. These men feel that the message of Christ should be proclaimed in a natural, simple, and yet powerful way, and the sensationalism of many evangelists is entirely out of keeping with their idea of the appropriate in evangelism. Whether or not this attitude is justified, it is very evident that an evangelistic effort of the spectacular type arouses this criticism.

(Please turn to page 15)

of EVANGELISM

By JOHN M. NEWSOM

tion. In short, the modern evangelist is also an expert businessman, and his highly trained organization leaves nothing undone in the way of preparation.

It is, of course, no secret that this type of evangelism is becoming less and less popular. Indeed, it is increasingly difficult for "mass" evangelists to secure fields for their labors. One of the finest of these evangelists has attributed this decrease in part to the tendency of churches today toward denominational rather than interdenominational emphasis, and in part to the increasing difficulty of enlisting the churches of the community in an interchurch endeavor. Others find the explanation in the fact that in many communities the larger churches are controlled by men who are not in sympathy with the messages brought by the average evangelist, and that without the co-operation of these strong churches it is difficult to undertake such a campaign.

However just may be much of the criticism of the mass evangelist and his method, criticism itself has been in a large measure responsible for the break-

down of this method. Criticism has come not only from those outside the church, but also from those within.

Perhaps the most insistent criticism has been concerning the financial arrangements usually made. Evangelism



EVANGELISM IS A SEVEN-DAY-AND-NIGHT AFFAIR AT BOWERY MISSION, NEW YORK; A LITTLE EARLIER EVANGELISM MIGHT HAVE PREVENTED . . . THIS

February, 1942



RUSSIAN, GERMAN, ITALIAN, ENGLISH, JAPANESE, AMERICAN, AND CHINESE MEET AT FIRST BAPTIST TO WORSHIP TOGETHER IN A DEMONSTRATION OF SPIRITUAL SOLIDARITY. DR. PRUDEN IS IN THE FRONT ROW

WASHINGTON is a 50-50 city; half sentiment and half electricity. The past of the place gets hold of you; walk anywhere and you pass spots where history was made and you stop and dream. Here lived General Nelson A. Miles. Here lived Clara Barton. Here Lee was offered command of the Union armies, and in this house Lincoln died. Washington is a treasure-house of historic memory, a mellow old place that looks in spots like a russet apple in the fall, a sleepy country town that never quite grew up.

And Washington is electric; history is *being* made here. Congress sits here today making laws for tomorrow, and the whole world watches what is going on. There is a tingle, a sparkling something in the air that is "present tense," if you catch what I mean. When I walked over to the First Baptist Church yesterday morning, the tingle, the electricity was sharper than I have ever known it to be in Washington before. Yesterday we declared war on Japan!

First Baptist looks more historic than electric, at first glance. It has an old red-brick front, and it looks as though it had been basking in the sun on the corner of Sixteenth and "O" for a long, long time. It has. That building is fifty years old, but the organization it represents is one hundred and forty years old. Luther Rice was a member here, and gallant old Sam Houston used to worship with the congregation when they were a mere handful meeting over in the old barn of the old Treasury Building. Old! Historic!

You forget this the minute you walk through the door of First Baptist. Something electric hits you. You feel that the place is alive, that something goes on here, that things move. They do.

Last year this church took in 400 new

REVEILLE *in* WASHINGTON.

At Sixteenth

By FLOYD ENGLE

members. In the last five years they have taken in 1,323 new members, and the total membership of the church is only 1,600! In 1936 they had a budget of \$17,000; in 1941 they had a budget of \$40,000—still not large enough, and they were enlarging it to correspond with the offerings of the church, which were running ahead of the budget. In 1935 they were talking of selling the place, sending what was left of its membership to the other Baptist churches in town, and charging the rest off to profit and loss. Yet when I walked into the place yesterday it was as alive as a high-tension wire. First Church, Washington, is a veteran that has heard a rumble, an old church that has renewed its youth.

Why? What accounts for this?

You can sum it up under three headings: program, preaching, and personality, all bound together with a mystic and powerful cord called "a wholesome, New Testament evangelism." Suppose we look at the program first.

It is a program geared to the community—and what a community *this* is! Sixteenth and "O" lies in the heart of Washington, just seven blocks from the White House gate, and within walking distance of several of the best hotels. Just below the church, the main thoroughfares leading to the best residential sections of the city converge; an uncounted multitude streams through that traffic bottleneck on its way to work, play, and worship.

But the congregations at First Church don't pile out of those busses and streetcars entirely; they also come out of the brick and brownstone fronts, out of the fine old houses that once held the fine old families and that now shelter the most

THERE HAS BEEN A "REVEILLE"
AT FIRST BAPTIST CHURCH IN WASHINGTON,
ACHIEVING A MAJOR SUCCESS AMONG
THE CHURCHES OF AMERICA.
IT'S A MATTER OF PREACHING,
PROGRAM—AND PERSONALITY

bewildering army of government employees that has ever struck the capital. (One hundred thousand of them came to Washington in a single year!) Mostly, these workers are young; mostly, they are unmarried and lonesome, anxious to meet people and to find a church like the church back home.

Not *all* of them, however, are looking for a church. I found that out when I dropped into a big, easy chair in the study of the pastor of First Church (he is Edward Hughes Pruden) and asked him if the Baptists-away-from-home in the worker's army went to church when they came to Washington. What he said about that he said with a smile, but some of us may not read it with a smile:

"There are three important things about our out-of-town Baptists. Many of them don't go to church anywhere; they seem to feel that because they're away from home, they're on a religious vacation. Many of those who do go don't want to join; and many of those who do join don't want to work. Don't blame us if we can't get all of them in; there's something wrong with their church training back home, when they feel like that."

But how did he manage to get that 400 new members last year, if they "feel like that"? It must have taken a lot of high pressure. . . .

"No high pressure at all," he replied. "We didn't run after them, like a lawyer chasing an ambulance. We didn't pester them. We had no big community surveys, no calling campaigns, no revival meetings. We just thought out a plan

Baptist Leader



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A TYPICAL SUNDAY MORNING AT FIRST BAPTIST, WASHINGTON. DR. PRUDEN IN PULPIT

that we believed would make the church so attractive that they'd come to us. We did. And they did.

"We made our Sunday worship services an hour long and no longer—ever! The sermon is twenty minutes long and no longer—ever. They can make dates for the early afternoon (when they like them) and be sure they'll be out of church in time to keep them. They can get up early and come to the first service or get up late and come to the 11 o'clock service. They . . ."

"You mean—you have two morning services on Sunday?"

"Yes, two. One at 9:45 and the other at 11:00. Last Sunday we had to turn away an overflow crowd at 11 o'clock, although the sanctuary seats 1,000 people. There is a visitor's card for every seat, asking strangers to tell us where they come from and where they live and with what denomination they are affiliated. To all of these visitors a letter of welcome from the pastor is sent during the following week, and the letters going to visiting Baptists contain an invitation to unite with our church. Those who respond to that invitation by coming forward during the invitation hymn at some service, are given a word of greeting at the time they come. Later they are interviewed by a representative of the Board of Deacons who explains to them our Church Covenant and receives their pledge of support; their letters are sent for, their names are presented to the church for approval at the midweek service, and an informal reception is held each month for all who have joined the church during the previous month.

"Every Sunday morning after church, whether they are members or not, we invite the strangers within our gates to stop downstairs and meet the pastor personally, and the staff. Sort of an informal reception. Mr. Ruthven goes after them at that reception. (Mr. Ruthven is Executive Secretary, Official Greeter, Church School Teacher, Financial Agent, Business Manager of First Church; he takes all that in his stride, for he is half Canadian and half Scotch and all Baptist, and he has a mind that absorbs names and never forgets a face.) He gets hold of a stranger, asks him where he comes from and promptly introduces him to half a dozen people who come from that city or state. That's something to remember, for we have people from every state in the Union. But he never misses. Once a young lady told me she came from Chillicothe, Missouri. I asked Mr. Ruthven if he could remember off-hand whether we had anybody in the congregation from Chillicothe, Missouri, and he replied instantly, 'Yes, four.' And holding up four fingers, he named them one by one."

There is something warm-hearted in that. It makes the stranger want to come back. The whole program—even finances—is as warm and personal as that approach to the stranger. In the collection plate every Sunday there is over \$100 in loose change; the rest of the average offering of over \$1,000 is in envelopes, given by pledge. One hundred and eighty-five people joined the church from May to September last year (the doldrum season for most churches), and 75 per cent of them were on the treas-

urer's books before Thanksgiving. The church is supported entirely by free-will offerings. No appeal is ever made from the pulpit, except on rare special occasions. People give like that only when they really want to give—and only when there is something personal about it. Mr. Ruthven puts it bluntly: "Personal contacts get results." That's his program.

There is nothing particularly startling that I could discover in the rest of the program, unless it be the music. Five years ago they had one of those "paid-quartette-and-sixteen-volunteer" musical programs. Now they have a full-time minister of music, who is a graduate of the Westminster Choir School at Princeton, and four choirs comprising 200 voices. The voice of every applicant for those choirs is recorded on a record and studied and played back to the singer (that's a bit painful, at times!), and only those who can really sing graduate from junior to senior groups. By the time they reach the senior choir there is *music* to be heard. Minister of music and pastor proceed on the assumption that people, even young people, who are hearing the world's best music over the radio, are not going to be satisfied with *bad* music from a church choir. And they're right. . . .

The church has the usual church school, young people's societies, clubs, organizations for all ages. There is a Luther Rice Memorial Building, purchased three years ago from the sisters of ex-Secretary of State Lansing and used as a general church house, and it is a house alive with the usual church activities. But—it isn't even the activity of the place that accounts for its success; the secret lies not in the wise planning of a program, but in that mystic, dynamic thing which the pastor calls "our evangelism," behind the program. It is a bit different from most evangelisms, as he describes it:

"Evangelism for us doesn't mean emotionalism. It doesn't mean working frantically on a few people's minds and hearts for a week or so and then ignoring them the rest of the year. Evangelism with us is Christian nurture and growth, a deepening, a becoming—a developing 'into the full stature of Christ.' That's New Testament, isn't it?"

"Let me put it this way. When I was pastor of another church, down in Dixie, we had a little group of terribly noisy revivalists who called themselves 'The Believers.' They put a most determined emphasis on the year, month, day, hour, and second when they were converted. You know—'On the nineteenth of April at 8:30 in the evening. . . .' Some folks can do that. To them, it comes that way; suddenly, as it came to Paul on the Damascus Road, and we must respect it and reverence it. But there are a lot of other equally Christian folks who had no such instantaneous experience as that. When one of the Believers asked me for the day and hour when I was



HARWOOD HALL IS MINISTER OF MUSIC: HIS CHOIRS ARE THE TALK OF WASHINGTON

saved, I'm afraid I made him feel sorry for me by replying that I had never been lost. I meant by that that my earliest memory was one of absolute trust in Christ. The moment I reached the age of accountability I instinctively yielded myself to him. At no time in my life have I consciously and deliberately rejected him. There came a time, of course, when I made a public profession of that faith and the experience was a very deep and meaningful one. However, I was conscious of no *instantaneous* change in my life, yet *change* there certainly had been. It did not explode, in me; it unfolded. I cannot see why there should ever have been a time in my life when I was actually lost. Up to the time of personal accountability I was saved by God's love and mercy; immediately upon reaching that time, I very definitely surrendered my heart and life to Christ. I preach the New Birth, but it is my firm conviction that this rebirth can be gradual as well as cataclysmic.

"Now, most of these young people who have swamped us in Washington have their hearts wide open to that sort of evangelism: the evangelism of Christian nurture and slow growth. Most of them are *not* hardened sinners who need to be 'cracked open,' as Billy Sunday used to put it, with the dynamite of a wildly emotional revivalism. They are quiet and sincere and intelligent and they come to church week in and week out seeking the waters of life for their thirsty souls—and we think evangelism is giving it to them.

"They like this approach. It has brought them into our membership and it holds them in. Every Sunday for the last five years, after every service, we've extended an invitation to join this church, and after every service some-

one has come—sometimes more than one, sometimes twenty or thirty. Only 10 per cent of them come by way of profession of faith and baptism, and 90 per cent come by letter of transfer. As for the latter, we make them feel that every time a church letter is transferred there should be a rededication of themselves to the cause of Christ. If there isn't, the transfer may as well not be made at all. We also make them understand that they are not just joining a *Baptist* church, but a world-wide fellowship. This church is a member of the Washington Federation of Churches, the Federal Council, and the World Council of Churches, and every man and woman in the congregation feels a fellowship with every other Christian in the world, because we *are* in those organizations. They are evangelists at work on a great common world-wide job. . . .

"Evangelism, as we see it, isn't just a decision; it is a following-through that takes a lifetime. It is a constant, lifelong realization that *we all need saving all the time*—even though we have been church members for forty years. We are unfinished, incomplete Christians, but with Paul, we 'press on'."

His phone rang and he had to go. He told us one last thing then that we'll never forget, about this recovery of youth at First Baptist Church. We said something about the sermons, and he replied slowly:

"I try to make them brief, practical, and to the point. They have to be, to hold a youth like this. I see no valid distinction between a personal and a social gospel. It is all one gospel. One must accept not only the person of Christ, but the program of Christ also. My messages proceed on the firm belief that *Christianity is the most reasonable thing* in the world, and that all else is unreasonable; that it is the most work-

able idea ever to burst on the mind and heart of man. Religion, we claim, is living according to the dictates of the soul; all other living is just—existence. We proceed on the assumption that the church of Christ is not an old fortress standing guard over an antique, outmoded idea, but that it is the spearhead of God's thrust into the life of man and the world. We think it is the most practical and indispensable institution on earth."

That, I think, accounts for this churchly "Reveille in Washington." That describes perfectly the evangelism that has brought about the rejuvenation. It is the finest of the old, the strength of an organization 140 years old, shot through with the electricity of modern method and up-to-the-minute thinking and a splendid devotion. It has worked a miracle, at the corner of Sixteenth and "O".

Human Rights

By William C. Kernan

MAN is not an inconsequential accident in an evolutionary process. He is not just the highest form of natural life. He is different from all other created things, because he is made in the image and likeness of God. That is in the Bible. And God, who made man, is so full of love for man that he reveals himself to him. That is in the Bible, too.

By nature and by the creative act of God, he is sacred. People who knew the Bible knew that. The Bill of Rights, which guarantees and protects our liberty, became a living document in America only because the Bible had been for a long time before 1791 the living bread which had nourished the spiritual and moral life of the American people. The Bill of Rights will remain a living document in America only so long as America remains a religious nation.

It is a singular thing, but by no means surprising, that all totalitarian states should endeavor by persecution to suppress Christians and Jews and to take the Bible from the people. Could they do that the way would be open for them to establish, undisputed and unhindered, the kind of society which is built upon the unscriptural conception that man is but a creature of nature, without essential rights and without immunity against persecution and injustice. But the dictators cannot do it. Their way is opposed. It will forever be opposed by all who love and know the Holy Scriptures as man's true Magna Charta, his everlasting Emancipation Proclamation, his unshakable Bill of Rights.

Baptist Leader

Church Architecture and the Child

By KENNETH L. COBER

BUT this is 'our' room. *We* bought the rug and the furniture, and we made the curtains for the windows." "Some of our members won't come if we have to meet anywhere else." "And besides, we make a pledge every year to the current expense budget, and we have as much right as anybody to this room."

These were the reactions of an adult women's class, although they could hardly be considered "adult reactions." In days gone by, the members of this class had been far more numerous, but some had moved away, some had crossed the river of death, and some others had fallen by the wayside of indifference. Since their numbers were thus depleted, the pastor had ventured the thought that the class no longer needed its spacious meeting-place, and that they should exchange with a beginners' department which was bursting the sides out of their smaller room. The beginners' room would accommodate the ladies' class comfortably, and still allow for additional expansion. But the ladies said, "No," in terms which left no room for ambiguity.

It is not uncommon for adults to appropriate the best rooms and leave the left-overs for the children—that dark and dingy basement room, perhaps. I have seen children's departments meeting in kitchens among the stoves, in a basement beside an undisguised furnace, in draughty corridors, and, of course, frequently in the church sanctuary.

If any classes *have* to meet in the church sanctuary, let them be the adult classes; they are the least impervious to environmental sights and sounds. Put a class of junior boys in the sanctuary for its class session and you invite a barrage of paper wads and airplanes, and unconquerable inattention.

If we Baptists believe in democracy, then let us apply the principle of democracy to our church school architecture. Those who planned our church buildings all too frequently overlooked the needs of children, and yet children are rather important members of the church family. Some would say that they are the *most* important, since the future belongs to them. And yet our buildings have been planned largely with adults in mind—especially around the preaching ministry.

This statement is unfair unless we take into account the fact that many of our

church buildings were designed years ago, when the functions of a church were considered to be quite limited. The church program consisted of preaching services and a midweek prayer meeting. Only two rooms were necessary, the sanctuary (which then was called an "auditorium") and one additional room for the prayer meeting. When such a building was utilized by the Sunday school, a general assembly was held in the auditorium, after which the classes scattered to convenient corners for their class sessions, and one or more classes met in the prayer-meeting room.

As the church school program developed and churches sensed the need for separate classrooms, various ways of remodeling the old buildings were discovered. Balconies were "closed up" to make separate rooms. Cellars were "finished off." Curtains or screens changed choir lofts temporarily into classrooms. Rear pews were removed, creating extra space for the educational program.

But our churches soon came to see that the old buildings, even when fully utilized, were not adequate. They realized that we needed new church buildings designed with the educational program in mind at the start.

Of relatively recent origin is the ingenious architectural hybrid known as the "Akron Plan" building. A Sunday school assembly room faced the auditorium, and was separated from it by a large folding or sliding partition. This Sunday school assembly room was surrounded on three sides by a series of cubicles used for classrooms, over which was a balcony with another series of cubicle classrooms. Classes could sit in their rooms, and still be a part of the "opening exercises." The Akron Plan represented a step in advance, although its sponsors had only a half-hearted interest in the needs of children. A major consideration was that it could augment the auditorium seating for such occasions as revival campaigns, mass meetings, and seasonal Sundays. But the Akron Plan building was poorly constructed for the educational program, and there is little demand for the extra seating today. Moreover there was considerable waste space which was architecturally costly and expensive to maintain. Many churches with this type of structure have extended the balcony flooring in order to create an entire second floor, and then have



THE SLIDING DOORS OF THIS NURSERY ARE ADORNED WITH MURALS AT EYE-LEVEL

thoroughly remodeled the classroom arrangement into a departmental plan.

Now let us take a trip through a modern church building which has been planned to meet carefully the needs of the whole church family. I have selected the Lafayette Avenue Baptist Church of Buffalo because I happen to know it fairly well, and also because it represents an adequate architectural treatment. Lafayette Avenue is using the "unified service" which combines the church school program and church worship service in a two-hour session. The whole family is encouraged to come at 10:25, including the youngest children. There is a continuous program for each age group until 12:20, at which time the entire family goes home together. This type of program is only possible in a church building with adequate departmental rooms which are sufficiently isolated from the sanctuary.

"What about the very young children?" you ask. "Do they sit in the 'family pew'?"

No, the pre-school children do not come into the church worship. They have a program in their own department rooms for the entire two hours. This is a good time to pay them a visit, so let us leave the sanctuary now.

We make our way to the educational unit, where every room has solid partitions and tightly closing, solid doors. Moving partitions are conspicuously absent. We follow attractive signs which point us to the Nursery, where we discover a light, clean, warm room painted in pastel shades.

The youngest member of the Nursery class is a seven-month-old baby, who occupies one of the cribs. (Some

(Please turn to page 14)



GUNS to the right of us, left of us, behind us, all around us; tanks, ships, shells, planes, bombs, troops, material. . . . War! It is upon us. The world is bedlam and the church stands in the midst of it, wondering. . . .

The church! The little church, the old church, the strong church, the struggling church . . . the church of every shade and color of theological belief and interpretation but with everyone within it dedicated to something high and holy and spiritual. What to do now, church of God? What must you do, and be, against such an hour as this?

For a long time we have been hearing general statements made by a lot of prominent people about the *revival* of religion which is necessary to maintain civilization. We heard such statements from Presidents Hoover and Harding and Roosevelt. They and the others have called to the churches and upon the preachers to lead in a spiritual revival and it is upon this that the hope of the future seems to depend.

This general statement isn't strong enough: it is unfortunate that for so long we have been satisfied merely to quote such great words from such great men, shake our heads wisely—and do nothing! Nothing happens. The revival just doesn't come. Many of us can look back thirty or forty years to the times when the preachers were saying that "A great revival is on its way!" People prayed so fervently about it and talked so much about it that it seemed on the verge of breaking, everywhere. When we hear the same thing now, we're skeptical; when we're told that it is just around the corner, we want to know which corner.

I know: there *have* been periodical spiritual awakenings which affected wide areas and drew people in large numbers

That Overdue REVIVAL

By C. OSCAR JOHNSON

to hear famous evangelists and they cried of sin and called for repentance. I would not minimize that for one moment. Many of the men now in active Christian service, at home and in the mission field, have been led to Christ in just such great mass movements in evangelism. And there have been other methods of soul-saving meeting with various degrees of success and failure. But there *still* has not come, either to this country or to the world beyond, a really great revival.

Perhaps it is that we have waited too long for that "great personality" to lead the new spiritual awakening. Perhaps there are a thousand other reasons, but it seems to this writer that whatever the reason is, we are no closer to that revival than we were when we first started to talk about it. We are more confused about it than certain, now; what one means by "revival" and "winning men to Christ," in my opinion, is as different from what everyone else means as day is different from night.

I am not apologizing for that; we are all trying to find our way through

on a pretty vital question. I, for one, still believe in what we used to know as an experience of grace. Some of us have come out of a background where revivals were a matter of conviction, where repentance and genuine conversion were expected. I think that frame of mind must come again before we are to get that revival!

That frame of mind just isn't here now. I feel that in preparing for spiritual recovery, we have been guilty of many of the very mistakes for which we criticize the government in preparing for a material and physical defense. We have relied too much on mechanics. If we could only get a good publicity stunt, or get the right sensationalist to attract the crowd, or secure good radio time . . . if we could only somehow get all that mechanical nonsense, then we would have our revival! Let's stop fooling

ourselves: *it will not come that way.* While such means and agencies may help, they will never start and finish it.

I am also in disagreement, or misunderstanding, with many of my friends when we come to talk about what is necessary in the life of an individual whom we want to find and know the Saviour. He can be brought to that *only* by the direct contact of the Holy Spirit on his heart and life. I for one have no sympathy whatever with any sort of preaching or practice which insists that if we can only get the proper equipment and environment and place the child in that environment early enough, we need never worry about that child's future. When we do that we minimize the necessity of genuine conversion on the part of every individual who desires to know Christ and the Christian way of life. A revival of that kind, no matter how far it spreads, will never meet the spiritual emergency in which the world staggers today. What we must have is a genuine call for repentance and for a willingness to "pray it through" on the part of those seeking peace with God. That to me is the only kind of revival that will permanently help anybody.

Now if I were asked what I would like to do or see done in the church to prepare for this, I would have two or three observations to make. One is that in the early church the spread of Christianity was the spread of a flame passed from friend to friend. Back there, there was a certain waiting for certain and definite power; that power having come when the sound of a rushing, mighty wind was heard, it was followed by a flame of fire which sat upon those people in that upper room. When they had received it, they burst out of the room into the mass of humanity beyond it and began lighting torches in the hearts of those they met.

If I am to pray for my church and yours in preparing for a great revival in our time, I would begin by praying for men and women able to catch that flame from the hand of God and go run-

vance. I have never known a Pastor's Retreat, for instance, to fail when it was capably organized, or to run exactly according to plan, or to work anything but splendid results when we went with one desire only: to get our own hearts and lives right before God. Given that, we have come away refreshed—with a flame upon each of us, and we did not need to advertise that fact to anyone. If such a thing could happen to all the leaders and churches in America . . . then that revival would have arrived!

After all, there is no greater channel of power in the world than the personal testimony of one who has come into personal knowledge of Jesus Christ. That is still the only open road to the overdue revival. This admission brings us at once to the fact that the low ebb of religion in the United States has come not because we have lacked beautiful

for us a shell which may appeal to our esthetic sense but which offers little or nothing for the heart and soul. I believe without apology that no great revival of religion will come of them.

We need concerted action. I think we are beginning to get it. It strengthens me to know that Presbyterians, Methodists, and Congregationalists, as well as Baptists, to mention a few of them, are engaged with us in leading their people to face this great and challenging need, and to emphasize the spiritual above the material and to work *together* for that revival. Given a common heart and effort, we can do it.

Some years ago, on the Lower East Side of New York, I walked a street filled with dirt and trash and little children playing by the hundreds. The steps of the houses came out on the sidewalks, and people sat on those steps in the cool



Harold M. Lambert

ning with it to the ends of the earth. Too long have we allowed that torch to be dimmed and hidden by the smoke-screen material preparation.

It will be necessary for those men and women to *tarry* somewhere and to pray some things through: I suggest a Retreat. Let the officers and leaders and teachers of the church withdraw for an afternoon and a night from the bustling, dusty, overwrought world they live in, and wait upon God for power. We must "Retreat" intelligently; I know of several who have tried this and failed. Many pastors have been disappointed in them, but may I be bold enough to suggest that the disappointment came because the leaders in charge sought to make the Retreat nothing more than a glorified carbon-copy of the Sunday morning service? Everything must be planned, and well-planned.

Of course—a Retreat must not be overplanned. There are some things which the Spirit will bring to the mind of leader and people which never could have been put in the program in ad-

buildings or good organs or fine music or comfortable auditoriums or interesting preachers. We've had all that in abundance. But at the very place where we've needed it most, the lamps are going out and there seems to be no supply of oil ready now that the black-out is here. The lamps must be lighted again—in the individual breast. We must realize, each one for himself, that Jesus Christ is the only hope we have left.

I have mentioned nothing of the details or mechanics of the churches preparation. I am coming more and more to minimize these; they seem superfluous until we come as individual followers of the Lord, divesting ourselves of all selfishness and sin and with hearts wide open.

I distrust the evangelist who merely tells a few stories to jerk a few tears from the more emotional of his listeners, and then urges them to follow Christ. And equally, if I may say it, I distrust that group which through its intellectual attainment and passion for order and dignity and liturgy and litany, provides

of the evening. Suddenly I saw a young man and a girl, absolutely unconcerned about the dirt and hubbub of the street; he had his arm around her and with his free arm he was pointing up to the stars in the sky. Love—in a dirty street!

It seems to me that somehow the revival will come when we who know in our hearts this marvelous love of God will demonstrate it by carrying it into the lanes and avenues of lives which have become contaminated from the source of evil. Such a demonstration on the part of the followers of Christ will light the lamps this poor tottering world so sorely needs lighted, if it is to come out of the darkness into light again. We *must* do that, or else. . . .

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"God is never at a loss for agents, and if men fail that might naturally have been looked for to do him service, substitutes for them are not far to seek. Out of the very stones he can raise up children to Abraham."

—W. G. BLAKIE



FURNITURE BUILT FOR YOUNGSTERS, SUPPLIES WITHIN REACH, PICTURES AT EYE-LEVEL

Church Architecture and the Child (Continued from page 11)

churches have a special "cribroom" where the babies can sleep without disturbance from the rest of the department.) The other children, mostly three-year-olds, are playing on the linoleum, or "working" at a small table. Later, they will listen to stories, look at pictures, take a nap, and have a mid-morning lunch of graham crackers preceded, of course, by prayer. A member of the nursery staff is a registered nurse. A notice at the door tells parents that their children will not be accepted if they have a cold, or if they show symptoms of other contagious diseases.

The nursery is not just a convenience to enable parents to attend the church worship and study experiences; it is a program of positive value to the children. Associating with children their own age, they learn to "give" as well as to "take," an especially valuable experience for the "only child." They associate "going to church" with having a happy time. They become responsive to the "mood" of prayer. The sympathetic Christian personalities of the leaders make an impression on their minds. They become a part of the church family. On the wall, we notice a Nursery Department Roll. Unlike most stereotyped "cradle rolls," this includes a picture of each child. Parents are interested in visiting the department to see their child's picture.

Now go with me to the beginners' department for the four- and five-year-olds. "Could a children's room be more attractive?" you ask. "Just being here will create an impression that God is good, and His house a very pleasant place."

We notice immediately that the room is arranged with children in mind. It is *their* room. Chairs and tables are made to fit the children. There is a small-sized piano. Some churches have an adjoining toilet with diminutive furniture, the beginners' department has a door "just his size." He enters through this door, while the teacher uses her larger door. We notice that the pictures in the room are hung on the children's eye-level, so that the child can both see and touch them. Hold a picture before any small child and watch him instinctively

reach out his hands to feel its texture. A small child never "sees" a picture until he can touch it.

"Isn't this purely a matter of sentimentality, this providing the beginners' room with diminutive features?"

Not at all! We want the beginner to feel at home in his department room, that it belongs to him. Imagine yourself, if you can, going through a doorway eighteen feet high. Then sit in a chair, the seat of which is five feet from the floor, causing you to dangle your feet in the air. Then you get up to look at the pictures on the walls, but they are hanging fifteen feet above your head, as if placed there for some giant to look at. Beginners must receive such impressions as these in many church buildings, where there is no attempt to graduate the equipment in relation to the size of the pupils.

The beginners have a varied program of worship, story-lessons, conversations, picture appreciation, memorization, singing, rhythm exercises, dramatization, and handwork for the entire two hours. They do not participate in the regular church worship except on special days.

By this time, the primary and junior children will have left the church sanctuary where they have spent the first half-hour, and will spend the next one and one-half hours in their department and classrooms. The primary pupils go immediately to their classrooms where they will work on the new activity materials of the Judson Keystone lessons. Notice the clear-glass observation panel in each classroom door, which allows the officers of the school to look in without disturbing the pupils.

We are attracted by the quiet reverent worship in both the primary and junior departments, and their use of a worship center. In the junior department, we see

the pupils themselves leading the worship service, with the teacher standing by to help only in case of emergency.

After visiting the young people's departments, the adult classes, the fellowship hall with its stage and facilities for recreation and dining, we complete the tour of inspection just as the church school classes come to an end. As children and parents come from the various department rooms, we see them united and we watch them go out of the church building together. The family came to church as a family, and now it goes home as a family.

I can hear some of you raging, "That fellow has things all out of proportion. Of course, we would like fine church buildings, but they aren't the most important factor. If we have good teachers, they can teach anywhere you place them! All you need is Mark Hopkins on one end of a log and a pupil on the other."

That was my father's ideal of education. I heard him state it many times, and yet I saw my father help two churches erect splendid educational buildings, and assist a third in changing a parsonage into an educational unit.

After all, how many teachers in your church can compare with Mark Hopkins in teaching ability? And can you supply one *good* teacher for every pupil? And I am not convinced about the adequacy of a log. I have seen boy campers who were more interested in picking the bark from logs on which they were seated than in listening to the chapel speakers.

Give a good teacher adequate equipment and she will surely become a better teacher, and what is equally important, the pupils will become better pupils. A lesson can be taught with consummate skill, but what does it matter if the

(Concluded on page 15)

IN A BASEMENT ROOM, "KINDERGARTEN" CHILDREN MADE AND SET UP THIS EQUIPMENT



Two Methods of Evangelism

(Concluded from page 7)

Because the success of mass evangelism is measured so often in terms of those who "hit the trail," many times methods are employed which, while they enable the evangelist to secure the desired result in converts, do not always leave a stable Christian experience upon which to build a lasting work. The emotionalism employed often makes it extremely difficult to hold the church life together after the departure of the evangelist. The after effect itself has had a large influence in creating the present attitude toward mass evangelism.

In all fairness, however, it should be made clear that this type of evangelism has had wondrous victories. Many thousands of consecrated Christians trace their experience back to that moment when, under the influence of the "still small voice" and under the conviction of their sins, they "hit the trail" and made their public confession of faith in Christ. Whether there has been more of good or evil in the system is a question which will find answer in accordance with the experience and background of the person questioned. There are those who bitterly oppose the mass system and there are those who are its ardent advocates. One thing, however, is certain: this system is not nearly so popular today as it was ten years ago.

Home Visitation Evangelism

With the swing away from mass evangelism there has come into being what is known as "home visitation" evangelism. This type of evangelism is what the name implies—a visit in the home of the person to be won, and the presentation there of the claims of Christ upon the heart. Generally this kind of evangelism is done by laymen.

It is pointed out by exponents of the home visitation method that this was the kind of evangelism employed by the Master himself when he was here upon earth. He sent the disciples out two by two with his message to the world. Andrew, Peter, Philip, Nicodemus, the Samaritan woman, Zacchaeus, and many others were won by the personal method.

The fact also must be recognized that today, when an evangelistic campaign is announced, whatever the fame of the evangelist, the people who ought to be reached do not attend the services and, therefore, do not come under the influence of the message. There was a day when to announce evangelistic services was to draw to the tabernacle great hosts of nonchurch people. Such, however, is not the case today. Because it was felt that the church should reach those who would not come to the services, the home visitation method of evangelism was born.

Under the direction of able leaders this method of evangelism has had a

great influence during the past few years. As these leaders have demonstrated, the method has some distinct advantages. First of all, it is dependent upon a real appeal to the heart and head of the prospect. In the quiet of the home perhaps a lasting foundation can be laid for a successful Christian experience. Moreover, the workers in the home are able to meet the problems, questions, and needs of the person to whom the evangelistic appeal is being made.

Perhaps the greatest advantage of the home visitation method is the fact that those who are already Christians get an



opportunity to be evangelists, and thereby grow in a way that would never be possible by simple sitting under the ministry of a preacher, no matter how great. Since the work is carried on by laymen, thousands of men and women who have never known the joy and satisfaction of personal Christian work have been led into a rich and deep experience through having taken part in a campaign of visitation evangelism.

The procedure in such a campaign is very simple. First of all, the pastor and his workers assemble a "prospect list." This list comprises a complete record of every person not yet a church member but connected in some way with the church—persons who sometimes attend services, those who have a connection with various church organizations, those who attend the Sunday school and young people's services, parents of Sunday school children, and those who naturally would have a preference for the church conducting the campaign.

Second, the cards are assigned to workers selected to call upon these people in their homes. The workers, trained in presenting the Christian message,

pledge themselves to give a Sunday afternoon and four evenings, for whatever period is allotted to the campaign. Then, after they have made their calls, they report the results to the leaders in charge of the campaign. The visitation period is set three weeks in advance of "Membership Sunday," when all those who have made their confession of faith unite with the church.

Unfortunately, however, this method sometimes has degenerated into a mere drive dependent on prospect cards, talking points, and getting names on decision cards. Without these material aids, this plan cannot be carried out, but when evangelism becomes nothing but an efficient business proposition it has "lost its savor." When such campaigns fail, it is because there is not behind them the consuming fire of spiritual fervor and power. Evangelism must be directed by the Spirit of God. Organization and efficiency alone will not suffice.

Essential to all evangelism, whatever method is followed, is the individual Christian aglow and alert to present his personal experience with Christ to those with whom he comes in contact, the kind of Christian of whom men say, "He has been with Jesus," the Christian of the abundant life who inspires in others a desire to know his Christ. Whatever the method, successful evangelism will always be dependent upon whether the Christian who is presenting the message has felt the power of God in his own heart. A dead coal will never set another aglow.

Church Architecture and the Child

(Concluded from page 14)

pupil-response is poor? Teaching depends upon the attitude of the learner. No *teaching* is being done unless *learning* is taking place. Surround the pupil with distractions and interruptions, and the teaching of the best teacher will prove ineffective.

Not every church will be able to launch a building enterprise in the immediate future, but there are things which any church can do immediately. First of all, it can keep its property clean. On my visits as a state secretary to many churches in New York, I soon came to recognize that the vitality of a church could be accurately gauged by the way in which it maintained its property. When a church building began to look "down at the heels," I knew that the church itself was "running down."

Second, a church can make a study of its program from the standpoint of housing, and make a re-allocation of rooms in view of present needs. It can provide needed screens, blackboards, maps, tables, Bibles, hymnbooks, cupboard space, worship centers and other important equipment.

And third, a church can start some long-range planning for the future.

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for February

By FRANK T. LITTORIN

THEME: *Church School Evangelism*

Worship (15 minutes)

PRELUDE. "Breathe on Me, Breath of God." (Quiet Music.)

CALL TO WORSHIP. A group of Baptist young people, meeting to consider ways of bringing their lives into a more meaningful relationship with God, had this to say: "We recognize a universal need for a new and more adequate conception of personal religious living. . . . There are great unexplored areas of religious knowledge and practice into which we, as Christian youth, have never entered. We need a far more definite experience of God that we may have the power to do his will. Our failures in the past have been due to a meager experimental knowledge of Christ, and the lack of a consecrated use of the resources of God."¹ Tonight we, a group of teachers of youth, meet to discuss the all-important subject of evangelism. Let us dedicate our thoughts and efforts, as reverently as we may, to the meeting of this deep need expressed by the young people themselves.

HYMN. "There Is a Green Hill Far Away."

READING. "Jesus Christ and We," by Annie Johnson Flint. (This poem may be found on page 182 of *Hymns for Creative Living*, or in volume one of *1000 Quotable Poems*.)

HYMN. "Take My Life, and Let It Be."

PRAYER. Asking for guidance in thinking through this vital matter.

Study and Discussion (45 minutes)

ADVANCE PREPARATION. This portion of the meeting should be related directly to the textbook, *Win All You Teach*, by Walter Bishop. Since this manual is very complete, it should be necessary here only to suggest the outline of the program itself. (*Win All You Teach* is included in Work Kit II of the Baptist Church School Advance, or may be purchased separately for 25 cents. Three evangelism booklets from the First Year Work Kit ought also to be available for reference. These are *Evangelism and Church Membership among Juniors*, *Evangelism and Church Membership among Intermediates*, and *Evangelism for Childhood and Youth*, and are free. All four may be obtained from the nearest branch of The American Baptist Publication Society.)

In order to present the material most

effectively, it is suggested that several persons be asked well in advance to study and report on the different sections of *Win All You Teach*. There may be as many as seven such persons, or some assignments may be doubled up so that a smaller number can handle them satisfactorily. Each report should take less than five minutes, which will allow for a few minutes of discussion after each.

Remind each of these speakers that while their reports will deal principally with methods, the whole discussion must be founded on a warm spiritual concern for the children and young people who make up the church school. Reports should not be simply verbatim accounts of what various chapters of the textbook say, but should adapt Mr. Bishop's suggestions to the local situation.

Report One. A rapid, over-all survey of the organization and program of the church and church school with reference to evangelism. Who is responsible for the whole program? (Or who ought to be?) What opportunities does the church calendar for the year provide for the evangelistic emphasis? What is the goal toward which the evangelistic efforts should work? (See page 9 through paragraph three, page 19, *Win All You Teach*, for this report.)

Report Two. A discussion of evangelism as it applies to the children's division of the church school. This should include an analysis of the opportunities for such emphasis contained in the lesson materials used. (See pages 18 through 28. See also *Evangelism and Church Membership among Juniors*.)

Report Three. A similar discussion of the young people's division (junior high or intermediate, senior, and young people's departments). It is in this age-range that the individual is casting the shape of his future, and it is thus most important that the evangelistic approach be handled skillfully and with tact. (See pages 18, 19, and 28 through 35. See also *Evangelism and Church Membership among Intermediates* and *Evangelism for Childhood and Youth*.)

Report Four. The same kind of report for the adult division. (See pages 18, 19, and 35.) Be sure to include the Home Department in this report.

NOTE. Although much of the material referred to above deals with the use of the Judson Keystone Graded lesson materials, the same reports should be made if the school uses the Uniform lessons. In this case, the speakers should attempt to show how the lessons can be adapted to the needs and interests of the different age groups.

Report Five. This deals with the difficult and delicate problems of the actual approach by the teacher to the individual student. It might well be handled by the pastor or by the director of Christian education. (Refer to pages 37 through 55, as well as to the three previously mentioned booklets. This is the most important of all the reports, and must be assigned to a capable individual.)

Report Six. (In the interest of brevity, this and the following items may be referred to committees if it is deemed advisable.) This deals with suggestions and recommendations for Declaration Day. (See pages 56-58.)

Report Seven. The matter of follow-up is also very important, though it may be left to the Committee on Christian Education and the pastor if necessary. (Refer to pages 59 through 61.)

Closing Worship

For a closing dedication, read together the Great Commission (Matt. 28: 19-20); then read together the hymn "Lord, Speak to Me." This may be followed by a period of silent prayer and meditation, and some form of voluntary self-dedication to the task at hand. These closing moments ought to be highly charged; from such a conference may go forth mighty powers in the lives of those who in deep sincerity have partaken of its message.

Slides for Follow-up

If your teachers and leaders have not yet seen the new Advance Kodachrome (natural-color) slide set, a follow-up meeting for such a showing would be of real value. Write for information about the lecture, "The Baptist Church School Advance Comes to Everytown, U.S.A.," specifying whether you want synchronized sound (\$2.00 plus transportation costs) or the slides alone (with mimeographed lecture text).

¹ *Let's Go*, edited by Richard Hoiland. The Judson Press.



BAPTIST CHURCH SCHOOL *Advance News*



IT'S AN OLD STORY

THERE'S a famous old hymn that begins "Tell me the old, old story. . . ." It could be used to describe the function of the Advance News Page. Month after month we receive stories of Advance successes. They come from big churches and little churches; from city, town, and country; from east and west and halfway between. The one thing that they have in common is that they tell the same story. Oh, there may be a few changes—in methods and statistics and names, but basically it's still the same story. Like to see it stated in its simplest terms?

The Baptist Church School Advance will work, and work well, anywhere that it receives solid, consecrated thought and effort. When there is no effort put forth, the Advance will not work.

That's the whole story. Here is another variation of it, as worked by the First Baptist Church of Dodge City, Kansas. The story is recounted in *The Kansas Baptist*:

" . . . Through the consecrated, determined efforts of one lady member and two men, the (Dodge City) church school attendance is swelled by an average of forty students each Sunday. Four routes have been developed in various districts of the city located too far from the church to permit the children to walk.

"The Superintendent makes two trips each Sunday morning, bringing in an average of sixteen children. His high so far was twenty-five; his low, ten.

"The lady driver found her low point at seven one Sunday and her high fifteen. The reader will need to use his imagination to picture the driver and fifteen children in one two-door sedan!

"These three drivers have some faithful substitute drivers, and others have been inspired to bring their neighbors until a car with only one or two persons in it is a rare sight."

You see? It works. And that same story could be told over and over again. Sometimes private autos are involved; sometimes the church hires a bus. The latter case was true of the First Baptist Church of Salinas, California, where Pastor W. C. Ericksen and Colporter G. E. Harms worked together to garner a 23 per cent increase in average attendance in the church school.

It works in city, town, and country. All it requires is a willingness to put some serious effort into it.

Speaking of Effort . . .

We wish you could see the care that has gone into the Advance work of the First Baptist Church of Iowa City, Iowa.

When the Advance was first launched, in the fall of 1940, the committee produced a five-page mimeographed announcement (legal-size pages) with a punch. Part I of the announcement was a "Challenge in World Conditions to Baptists," and retold much of the material that appeared in "Somber Shadows." Part II, the "Statement of the Problem," pointed out the responsibility of the church; Part III listed the objectives of Christian Education; and Part IV described in detail the goals of the Advance.

When the Second Year of Advance began, the Iowa City committee was still on its toes. Another announcement came out—this time six pages long. It told members of First Church what had happened so far. It recapitulated the stories told in "Dispelling the Shadows," and listed some of the statistics that appeared in BAPTIST LEADER.

From there it went on to evaluate the church's own Advance effort, and then to describe in detail the plans made for the Second Year. Incidentally, those plans were thoroughly worked out, and indicate the presence of a spirit of consecration that is bound to produce lasting results.

Back East Again . . .

The First Baptist Church of Rahway, N. J., hasn't much to report yet—it

didn't enroll in the Advance until May, 1941, and its first year of Advance only began this fall. But look at the details of its campaign:

1. Advance publicized for months before launching.
2. Weekly church calendar now called "First Baptist Advance"; methods devised for getting it into every home.
3. During Rally Week all pupils, parents, and church members were visited and invited to enroll in the Advance.
4. Bulletin boards announce weekly attendances and compare them with previous year's figures.
5. Monthly workers' conferences feature illustrated lectures and departmental training courses.
6. Quarterly meetings of all church leaders, officers, and teachers.
7. Advance Enrollment Committee planning "Reach" and evangelistic campaigns.
8. Advance Publicity Committee using downtown store window.
9. Church school files brought up to date, including a photograph of every pupil.
10. Advance Missions Committee working to raise missions budget by ten per cent. The pastor co-operates by preaching a monthly sermon on "Daring Baptists"—telling the stories of Roger Williams, Gordon Seagrave, and so on.
11. New teachers secured for intermediate and senior classes, teachers who can take a vital part in the social and service activities of classes as well as teaching.
12. Rahway Federation of Churches promoted "Spiritual Advance Campaign" during October, engaged in poster and newspaper advertising.



Alan Dell

EVANGELISM, THE HEART OF ANY ADVANCE EFFORT, IS THE SUBJECT OF THIS MONTH'S WORKERS' CONFERENCE. CHURCH SCHOOL TEACHERS WHO CAN BRING CHILDREN AND YOUNG PEOPLE TO COMMIT THEIR LIVES TO CHRIST HAVE THE GREATEST PRIVILEGE IN THE WORLD. MAKE SURE YOUR TEACHERS USE THE WORKERS' CONFERENCE MATERIAL THAT APPEARS ON THE OPPOSITE PAGE

THE CHRISTIAN PASTOR

How can we best minister to a patient under the handicaps of a hospital ward?

By GENE EBERT BARTLETT

PROBLEM

That there are great handicaps here for the pastor no experienced minister can doubt. First, there is a lack of privacy. Then, the more rigid hospital regime necessary when handling a larger group means that the call is often interrupted by the nurses. These are not circumstances we would choose for moments of pastoral counsel. Yet they are necessary. What can we do about it? How can we work most effectively under these limitations?

First of all, it is often wisest for the pastor to call in wards at times *other than regular visiting hours*. Hospitals welcome the spiritual counselor at all times. Regular visiting hours complicate the problem for the pastor by filling the wards with people. True, at other hours you run the risk of conflicting with nursing routines, but if the pastor is observant he can determine schedules and time his calls accordingly.

Once at the bedside, however, we are confronted with the question how we can talk intimately or, still more difficult, have prayer with the patient without embarrassing him. Often beds are so close that several other patients can overhear all conversation.

In some cases there are curtains which can be drawn. Often this will relieve the embarrassment of the patient who feels that if he cannot be seen it is less likely he will be heard! Even where there are no curtains, the pastor can easily have prayer when he shakes hands at the close of the call, standing by the bedside. This may be the most helpful part of the call.

It is very important that the standard for this ministry be consideration of the *patient's* embarrassment and not coddling of the *pastor's*! Often we will find that our ministry to our patient in the ward will have an unsuspected effect upon others who have observed it. Only the other day, on a third call in a ward, my patient introduced me to the woman next to her and said, "Mrs. So-and-So heard your prayer with me yesterday and asked if you would pray with her today." Thus many times our ministry in the wards will spread to others as private-room calling never could. The very situation which brings the handicaps is also a real opportunity to him who will go about his ministry naturally and without apology.

PIONEER

Rev. Charles C. Noble, newly installed pastor of the downtown First Methodist Church of Syracuse, N. Y., would disclaim any right to be called a pioneer. "I am only a run-of-the-mill pastor" he says, "not a specialist." But it is just this which *makes* him a pioneer. He has demonstrated how to do more effective work with individuals *within the traditional pattern of the Protestant pastorate*.

When he was graduated from seminary in 1924 he had little knowledge or interest in the field of personal counseling. His first pastorate, however, brought him up against the stubborn personality problems known to every pastor. He saw that he had to work with individuals, for better or for worse. He determined to make it "for better." So he started to prepare himself, getting hold first of Hadfield's *Psychology and Morals*. Six years after graduation he was back at seminary leading a seminar on pastoral work in the summer sessions.

In each of his pastorates—he is now in his fifth—Mr. Noble has stressed his office hours. He made clear that these are for anyone who may wish to see him on community, church, or personal matters. Thus someone with a personal problem may come without feeling that he is publicly confessing the nature of his conference with the pastor.

"What about your calling in the homes of your people?" I asked Mr. Noble. He picked up a pile of cards lying on his desk. "Frankly," he said, "this is the only kind of calling for which I consistently find time." He ran over the cards hurriedly. "Here is a girl who tried to commit suicide. Here are some folk in hospitals. Here is a home where there is disaffection." The considerable list in his hand had this in common: They were calling for a specific, defined ministry.

Outstanding in his ministry has been the way in which Mr. Noble has been able to heighten understanding between ministers and men in other professions in the community whose work is with people in trouble. In Glens Falls he was invited to be president of the Mental Hygiene Association which included doctors, lawyers, and social workers.

He refuses to be called a specialist. But he has brought genuine application and imagination to his normal pastoral work. That, after all, is pioneering.

PREACHER

It is a true insight that the pulpit today ministering in a time when men are saying, "Change and decay in all around I see" must lead them also to pray. Rev. Arthur E. Cowley, of the Walnut Hills Baptist Church, Cincinnati, has put this admirably in a recent sermon. He said:

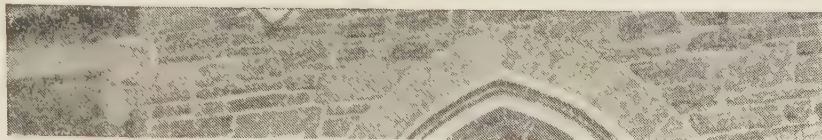
"Just after an air-raid, an English town was visited by the London Philharmonic Orchestra. As the second number of the concert started the sirens sounded again. Facing the audience the conductor said that at any moment they might be killed but here was something that nothing could destroy—Beethoven's Seventh Symphony which they were about to play. When so many beautiful things have been wrecked, so many fine dreams shattered, we must remind ourselves of the things that cannot die. We must hear the roll of eternity above the roar of time. As men ask in despair whether anything really lasts, let us have an answer.

"The Bible is a book of everlastings. Just look at a few of them. After the long trek to 'find a city whose builder and maker was God,' Abraham planted a tree and called upon the name of the Everlasting God. We can depend upon the great Creative, Redeeming Spirit of the universe. 'His righteousness is everlasting.' It is not a thing of changing fashion or style, but something built into the universe which finds its strongest allies in the heart of man. Wickedness is doomed to defeat in spite of seeming triumph. On a tombstone by an English roadside one reads 'There is not enough darkness in all the world to put out the light of one small candle.'

"His mercy is everlasting.' How terrible would be His righteousness without this. Everlasting life! This is Christ's gift to us. It is not something we shall possess at death, but something to enjoy now, not a matter of quantity but of *quality*. It is here and now the touch of eternity in time. As a man invests his time, talent, and treasures with Christ, life becomes so significant that death is but an incident. He proves immortality not by argument but by adventure."

To preach and teach effectively in the midst of change and confusion, the heart must be laid hold upon by these great everlastings. After the bombers must come the builders; without such a conviction we but rear houses upon sand.

Children's Leader



Evangelism with Children

By FLORENCE LEE



Harold M. Lambert

A story of the way in which the children's workers in one city co-operated in a city-wide evangelistic program

ONE winter day a group of children's workers sat discussing the approaching Easter season and the city-wide evangelistic meeting that was to be held the following fall. While this group was not opposed to revivals and mass evangelism, they were aware of the dangers lurking in their misuse, as in any other methods of evangelism in which emotionalism is the basis of appeal. They were deeply concerned to use with children a type of evangelism that would be helpful and lasting in its results.

A Plan of Preparation

What is evangelism in the terms of children? What can this Easter season mean to them? What types of religious experiences do we want children to have? What can a decision for Christ mean to a junior? How can the young child be guided so that the decision is a normal and meaningful experience later? What do such terms as revival, being a Christian, baptism, church membership, and communion mean to children? What should be the relationship between the children and the church? These and

many other questions had been discussed informally during the afternoon.

These teachers decided to follow three avenues of work. They felt the need for definite study in training groups. They felt the need for personal preparation through meditation and study. Several research projects were suggested.

Each teacher felt that the starting point should be with herself. No teacher can safely and effectively guide children into vital Christian experiences unless she has had a vital experience. Each teacher formulated and adopted a program of daily devotions. Inspirational books were to be read. Through periods of meditation she was to rethink and clarify her Christian philosophy of life.

Realizing that a teacher must understand child life and must have a knowledge of the best methods of guiding children into vital Christian experiences, these workers recommended to the leadership education committee that two courses be offered in the community training schools, one on "The Church and the Children" in the school held preceding Easter, and one on "Evange-

lism with Children" in the school preceding the evangelistic meetings.

Workers with the various age groups were to make an intensive study of the objectives of Christian education relating to God, Jesus, and the church as applied to their children. Reading, study, worship experiences, and projects were to be correlated and followed through in each of these areas.

Evangelism Should Begin with the Youngest Children

But some may say, "Why should the teacher of younger children do all of this? Only older juniors and intermediates, as a rule, make decisions for Christ." Growth is a continuing process. People make decisions because of previous experiences and guidance. The teacher of young children, if she fulfills her task, does more to prepare the children for the time of decision than the one who guides the actual decision service. The person is being prepared for the moment of decision for Christ from infancy.

(Please turn to page 22)



Dr. McDonald was asked to tell how he leads the children of his church into an understanding of the meaning of church membership. Here is his reply

Interpreting Church Membership to Children

By OSGOOD H. McDONALD

IN many churches those of us who are leaders—ministers, teachers, parents—give to our boys and girls an inadequate interpretation of this matter of church membership. We venture to describe a pattern of procedure which is still all too prevalent:

Many of our boys and girls are taken or sent, not to church, but to Sunday school. As a result, their early experience is not an experience in churchmanship at all. So it continues through the Kindergarten, the Primary Department, and on into the Junior and Intermediate Departments as an experience centered in that institution known as the Sunday school. Primary loyalties, interests and associations are all tied to this institution which, in their minds, as apparently in the minds of many of their elders, is quite other than the church.

Divided Loyalties

True, as the years pass by, they do become increasingly conscious of the church. There are special Sundays when the Sunday school children attend the service of the church in a body. There are other occasions when these children may attend the service with parents or friends. But many of the parents do not attend church with any regularity and many more do not attend at all. There are, indeed, some Sunday school teachers who seem to have a very long-range interest in the church that sponsors their school. Consequently, this church-consciousness of which we speak is not a very vital thing. The church is distant, uninteresting and always associated with the preaching of sermons which, strange-

ly enough, some adults seem to enjoy, but which to these children seem endless.

In spite of all this institutional and psychological dualism, there comes a time when Christian decision and church membership are urged upon these boys and girls. The appeal may come into the Sunday school in connection with a series of evangelistic meetings conducted by the church, or it may come in the pre-Easter season in the form of an annual Decision Day. The call for Christian decision will be readily understood by the boy or girl concerned. It has, you see, a direct relation to the Sunday school experience that has gone before, and the response to it may be natural, genuine and happy.

With the plea for church membership it is likely to be otherwise. The implications of church membership are not so directly related to preceding Sunday school experience. The response is more likely to be confused, and motives mixed. Yet, since teachers and leaders urge it, since parents seem to desire it, since other boys and girls are responding and it is, apparently, the thing to do, the church is joined. There may be a perfunctory preparation in a "Pastor's Class." There is an examination before the Board of Deacons which contributes little to the child's experience. Then comes the Easter baptism, the post-Easter communion, followed by a well-meaning attempt to attend church service through the spring. But there follows the demoralization of the summer vacation after which, in the fall, the young church member settles down to being a Sunday school Christian. So it

may continue into adult life. The church continues to be a distant institution to which secondary loyalties are devoted.

The tragedy of the situation is that the rich historical traditions, deep devotional experiences and far-reaching service commitments that the church alone can provide are missed. In place of this there is a superficial and often transient Sunday school association, comparatively lacking in traditions and commitments, and often as loaded with social emphasis and secular interest as it is lacking in religious vitality.

The Church First

An overdrawn picture? Perhaps so. Yet we cannot deny the problem that stimulates the overdrawing. Dr. Theodore Soares, in his book, *Religious Education*, has an interesting chapter on "The Experience of Churchmanship," in which he speaks of the confusion resulting from the existence of the Sunday school as an organization separate from the church. "The complete abolition of the school," says he, "would be a long step in advance. It is an obsolete institution. . . . The time has come for the church to resume its function of religious education. . . . We need a church and only a church." Dr. Soares is right. With Dr. Soares we point to our traditional institutional dualism as a major problem in the interpreting of church membership to boys and girls.

Can this problem be solved? Is it possible to overcome this dualism of church and school? Can church membership thus be made a vitally meaningful experience for boys and girls?

Some years ago the writer, under the influence of Dr. Soares whose words have just been quoted, began to think in terms of "a church and only a church" and presently found opportunity to attempt the application of some of the principles involved. In the church he now serves there has been for the past ten years but one institutional policy, that of the church. True, this policy was at first all too largely a matter of constitutional statement. As the years have passed, however, it has become increasingly a matter of intelligent practice and generally accepted point of view.

An Integrated Program

In accordance with this policy the Sunday school, as a separate institution, has ceased to be. One integrated program is planned in the name of the church. The heart and center of this program is the Sunday morning service of worship, preaching and teaching. In this all ages participate. First, at ten-thirty o'clock, there is the united worship of the church. Children, young people, and adults all share in this common service. Emphasis is placed upon the family pew, for it is assumed, as someone has said, that "the finest thing a family can do in the name of religion is to present itself as a family in the worship of the church." It is also assumed that this worship may be an ungraded experience into which all may enter meaningfully. Even kindergarten and primary children will worship here. In the beauty of the sanctuary, the pagantry of the choirs, the tone of the organ and the music of the hymns, the voice of the minister and the response of the congregation they will sense the wonder and reverence of the situation, even though the actual meanings of words and forms will not come until later.

The service begins with a processional hymn led by a robed choir of junior children who are seated in the lower chancel. The service proceeds with prayers and responses to the point where the minister comes down between the two sections of the junior choir and invites the boys and girls of the church to come forward. Informally, yet quietly, they come from all parts of the congregation and group themselves with the minister who leads in a prayer of dedication as he presents the children to the heavenly Father. He prays for God's blessing upon them, and for God's help that parents, teachers, and friends in the life of the church may lead them in the way of Jesus Christ. The prayer is followed by a response sung by the junior choir. The children's recessional hymn then begins. Choirs and congregation stand and during the singing the junior choir leads the children to their

graded program for the day. The high school people, young people, and adults remain for the sermon which is followed by their classes. The entire program lasts for two hours and all is called "church."

An Interpretation of Churchmanship

The values of this program as it has been worked out through the years have been many: steadily increasing attendance, increased time for the teaching program, interest on the part of the older church people in the children of the church, excellent co-operation on the part of parents, the convenience of one trip to and from church in the family car and the resultant loyalty of families who may live at a distance. Not least among the values has been the fact that this program has been, in and of itself, an interpretation of the church and of membership in the church to the children.

This fact, of course, is the major consideration of this article. Is it not inevitable that this should be the situation? The experience of the children is, from the very beginning, a church experience, with no intervening and competing institutional relationship. In the service of the church, they share week by week the spirit of the church's fellowship and the reverence of the church's worship. Surrounding them, in the service, is the example of the older boys and girls, the young people and the adults. What these older folks do with obvious sincerity and serious devotion has a profound influence upon these children. Then there is the recognition of the children in the service—the use of hymns and responses with which in their graded groups they have already become familiar, the presence of the junior choir, toward membership in which all the little children are eagerly looking forward, and, most important of all, the minister's invitation that "the children of the church" shall now come forward.

"The Children of the Church"

The very phrase, "the children of the church," repeated week by week becomes an experience in churchmanship. The act of coming forward and standing with the minister in the very center of the church's fellowship, then bowing in the midst of the surrounding prayer of all the people, and marching back through the singing ranks of the members and friends of the church—all this is a *church experience* of the deepest significance.

Then there are the Sundays when the ordinance of Christian baptism takes place. The children of the junior choir are standing at the back of the center aisle, ready to begin their processional.

The kindergarten and primary children are seated with their parents and friends throughout the congregation. All are interested witnesses to the baptismal pledge of love and loyalty to Christ. They have already asked their questions about this and received the explanations of their teachers and parents, and naturally, they come to look forward to the experience. Then, too, there are the Sundays when there is the celebration of the Lord's Supper. The children see the table in the chancel with its snow-white cloth. Again they ask questions and receive answers. Some Sunday, perhaps, a group of the little children are taken back into the church during the celebration of the communion and permitted to watch the service from the gallery. Again there is the anticipation that some day they too may participate in this ordinance.

Thus does this program become an interpretation of church membership. Children who share in it from the Nursery Class and Kindergarten through the Primary and Junior Departments cannot mistake the interpretation. Newcomers to the program soon acquire it.

"Joining the Church"

Is it any wonder that in such a situation children "join the church" with happy eagerness and with an intelligent understanding of what church membership means? Indeed, the minister, whose relationship with the children is particularly close because of this program, is frequently approached by children who

(Please turn to page 28)

A MINISTER WHO IS A FRIEND TO THE CHILDREN GIVES THEM AN EXPERIENCE IN CHURCHMANSHIP



Evangelism with Children

(Concluded from page 19)

Sometimes phrases which have significant meaning for adults are meaningless to children and yet children hear them and use them over and over again. This group wanted to discover the meaning which certain commonly used terms had for children. The following questions were given to six hundred junior children in weekday and Sunday church schools:

What is a Christian?

What does church membership mean?

What does it mean to make a decision for Jesus?

What is baptism?

What is communion?

What is a revival?

The children answered these questions in writing without discussion. When the findings were tabulated, it was discovered that, while there was a slightly expanding comprehension from the fourth to sixth grade, the concepts and knowledge held by these children were not adequate for their age level. Children who attended both weekday and Sunday church schools had no more comprehensive concepts than those who attended only the weekday sessions. The committee who tabulated the results discovered that there were twelve papers out of the six hundred that could be called satisfying.

One realizes that there might be fallacies and questions concerning this test, but as teachers followed up in their classes they discovered that the findings from the written work had not been far wrong. What was the significance of this? It meant that as they looked to the Easter season and what it might mean to children, to revivals in individual churches and the city-wide meetings, that a definite program of worship and study should be formulated so that the coming experiences might be made meaningful for children. They did not expect to put their effort into definitions of such terms as conversion, decision, and the like, but they did plan to put their effort into an interpretation of what it means to be Christian in terms of living as Jesus would have them live.

Carefully Prepared Materials

A teacher's manual was prepared in which there were materials and plans for guiding children into vital Christian experiences. The teachers felt that no group of children could be ready for a decision service in less than four or five preparatory services. It is not enough to make a decision for Christ. The worth of a decision is not measured by what lies behind it or by its sudden or intense emotion, but by its practical

results in Christian living. Church membership should follow decision for Christ, but surely a child should understand what it means to be a responsible church member before he takes the step.

With these thoughts in mind the preparatory services were built around the themes, "God's Purpose in My Life," "About My Father's Business," "My Service to the Church and Others," "Will Others See Jesus in Me?" and "Carrying on His Work." The theme of the decision service was, "He Gave Himself; I Give Myself." These services were so planned that they presented Jesus Christ as Saviour and Christian living and church membership as a joyous privilege.

The Children's "Mass Meeting"

That the children might feel that they had a part in the evangelistic meeting, the workers planned a mass children's service. This service was the fifth of the preparatory services in the manual. It was a worship experience. The decision services followed in the smaller class group the next week.

More Understanding Leadership

This preparation, study and research have been of vital importance to the teachers. It has been almost a year's program. It has clarified their thinking and concepts. Leaders have formulated more definite objectives and have discovered better methods and materials for fostering in children the development of these objectives. They have dis-

covered that all decisions are not of the same type. They vary with temperament, age, and previous experience. They have learned the importance of understanding individual children and discovered better ways of guiding juniors through the experience of making a definite commitment to Jesus and his way of life.

Christian education and evangelism cannot be separated. They have as their primary goal the changing of a life to the pattern set by Jesus. The worker with the little child is carrying on a program of evangelism when she helps the young child to achieve the Christian way of living as a little child may know it and to have happy and worth-while experiences in the church. The primary worker carries on a program of evangelism as she leads her children into deeper Christian concepts and relationships on their level of understanding and living. She is building on the foundation which former teachers have laid and she is building for workers who will follow. Eagerness for results must not preclude the choosing of materials and methods on the basis of our understanding of the needs and experiences of children. It is essential that workers with the various age groups study, plan, and work together that their task may be understood and most effectively accomplished in the light of what each is doing with and for the children. Evangelism must be a continuous part of the regular program of the school, not a sporadic, occasional effort made up of an occasional decision service or turned over to an "outsider" who has come in to hold meetings.

The Importance of Home Contacts

But what of the home? The importance of the home in this whole process cannot be overemphasized. Calls in the home are imperative. How tragic in the life of the child, if, when he has made a decision and desires to join the church, adults in the home who are not interested or not Christian, laugh at him or think he is too young. Teachers of children must have a sympathetic understanding of the child's home and of the attitudes of the parents. Extreme pressure should never be brought to bear upon children in urging them to accept Jesus Christ or to join the church. When the child has been rightly led step by step, and the challenge and love of Christ have been presented, there is no need for undue urging. Teachers and parents working together with skill, love, and consecration can do their part and God will take care of the rest.

Evangelism with children! We dare not treat it lightly. We must give it our best thinking, our most consistent planning, our consecrated effort and wisest guidance.

Making a Dictionary of RELIGIOUS WORDS

MANY words are used in religious education that are unfamiliar to children and outside of their usual vocabulary lists. A dictionary in pictures of some of those words that occur most frequently will be of much help. In the picture set on the opposite page, the necessary preliminary steps that must be taken by the teachers are shown, as well as the children's activity in making a "dictionary."

The words must be chosen and the book made ready before the children can work. Manila or heavy butcher's paper will wear well. Fold the inside edge about one inch back before punching holes for the lacing of yarn or cord to reinforce the "binding." The children can trace over the words written in pencil by the teachers, with crayolas. They will find pictures to illustrate each word and paste them in place. When teachers as well as children co-operate in such an activity, it is doubly valuable.

Making a Dictionary of Religious Words

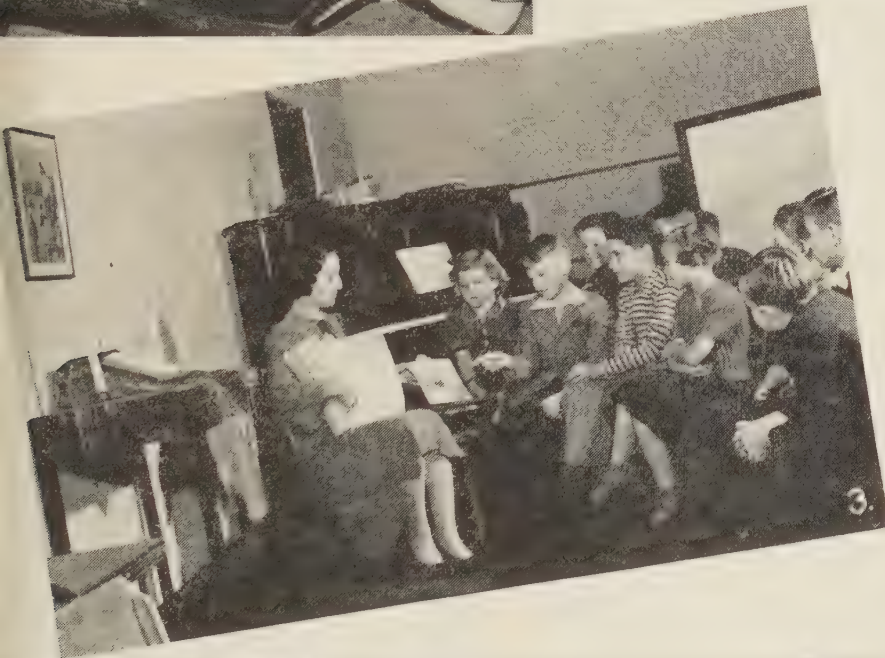
THIS IS HOW WE DID IT:

1. THE TEACHERS SELECT A LIST OF WORDS FOR THE "DICTIONARY."
2. THEY PREPARE MATERIALS FOR THE CHILDREN'S WORK.
3. THE CHILDREN ARE INTERESTED IN THE UNFINISHED BOOK.
4. THEY CHOOSE PICTURES TO ILLUSTRATE THE BOOK.
5. THEY TRACE THE WORDS AND PASTE THE PICTURES IN THE BOOK.
6. THE DICTIONARY IS USED IN THE DEPARTMENT.



PLANNED BY
LOTTIE MAY
COBB

PHOTOGRAPHED
BY RALPH BERRY



February in the Nursery Class

By MRS. ROBERT NESTER

THE attendance in the Nursery Class will probably diminish in the month of February as the weather is usually very unsettled and it is also the time of year when epidemics among children are most prevalent. The nursery teacher does not urge attendance for she wishes to protect the health of those in her care. Instead, she renews her efforts at calling in the homes and takes with her helpful reading materials for the parents.

There is a pamphlet with each set of nursery leaflets which enables the parents to know the religious needs of the child, and there are many other free pamphlets issued by life insurance companies which give expert advice on guarding the child's health and establishing the right habits.

By being confined within doors more closely during the winter months, the child has more direct contact with friends and helpers who come to the home. Thus February provides an ideal time to help the child to appreciate those who serve him and to learn to know the love and care of God through the love and care of those about him; to learn that we all depend upon each other and to know a sense of security through the order of his world. Many friends might be chosen, such as the policeman, storeman, doctor, milkman, or farmer, but the teacher chooses only those with whom the children in her group are familiar. We will suppose that in their conference, the teachers have selected the doctor, postman, storeman, and farmer for the four Sundays. They will keep the individual needs of the children in mind as they assemble materials and make their plans for each session.

First Sunday

Most of the children will have had some contact with a doctor during a recent illness or for precautionary reasons, and some may have developed a feeling of fear rather than one of friendliness through the relationship. Through this session, the teacher hopes to help the children to understand that the doctor is a helpful friend; to like the things that are good for them, and to understand the simple rules of good health which God has planned for them.

Pictures of food and of children at play and of doctors calling should be about the room. If possible, a visit by a doctor friend should be arranged. The teacher, of course, previously plans with him the specific thing he is to do, such as, talk with them about the pictures, helping them to select the foods that are good for them and perhaps measuring each one's height. Talk with the chil-

dren about the visits the doctor has made to their homes and how he helped them to get well.

Ask the children if they would like to thank God for this good friend. One of the children might play being the doctor while others are parents with sick dolls. They may call him over the telephone, using a toy one or making believe with a roll of paper for the ear-piece and calling "Ting-a ling-ling" for the bell. When the "doctor" comes, he may bind a broken arm or prescribe for a tummyache as the case may be. The teacher suggests that he tell them the right kind of food the patient should eat. The children may be encouraged to name good foods and to sing:



A TEACHER PRAYS

By Grace Noll Crowell

Lord, make me wise, yet ever let me keep
A childlike trust and faith, and may
I sow
Seed for Eternity that thou canst reap,
As I give out thy word, and may I
grow,
Even as these small children in my care
Grow taller day by day—this is my
prayer.

I would be tall in spirit, I would learn
These same great lessons that I strive
to teach.
I would be strengthened through thy
word, I yearn
To climb to farther heights. Dear
Lord, may each
Bright Sabbath find me abler to give
These little ones thy bread that they
may live.

"Now I am so very small,
Carrots will help me grow up tall."

As they sing they will stoop down low and "grow tall." As they look at the pictures they will think of more foods and will delight in singing over and over for each food chosen. The story, "The Doctor Helps Jane," may be told during the session. For instance, while talking of the doctor's visits, the teacher may say, "I know a story about the little girl who was ill." After it is told the children will think more readily of their own experiences.

Second Sunday

This Sunday will come the day after Valentine's Day, and the teacher should mail a note or a valentine to each child to make sure that each has had the experience of receiving mail from the postman. About the room hang pictures of postmen and of children mailing letters which she has collected from magazines and mounted.

As the children arrive, conversation may be started about the mail received the day before and of the postman who brought them in his bag, or if there was no mail carrier, of how the mail was received from the post office. As they look at the pictures, the story of the postman from "Our Helpers" in *I Wonder* by Munkres, may be told, and the children led to talk about the letters and packages which come into their own homes.

Tell them the story, "A Letter and a Box for Jimmie." Suggest that they write letters or make valentines to mail to their parents. For the valentines they may be given bright colored paper or linings from Christmas card envelopes or postal cards with bright colored stickers with which to decorate them. The teacher will address each one and then suggest that they play mailing them. A large box with a slit cut in the top makes a good post office or mail box. A small box may be put in the backs of chairs and the children take turns in being the postman delivering the mail from the post office to their "homes." Sing,

"I am the postman tall,
I bring the mail to all."

During the session, when the children are in a listening attitude, it may be suggested that they talk to God about this helper who brings messages from those we love. If possible, they should be taken outside to the post office or mail box to mail their letters before going home.

Third Sunday

In preparing for this session the teachers should ask the parents to take the children to the grocery store during the preceding week, or to let them help put the groceries away when they are delivered. Pictures of stores and of food on display and people buying groceries should be about the room. For playing store the teacher collects small bottles and cans and sample boxes of cereals. Wrappers from canned foods made into rolls or pasted around the cardboard tubes from toilet paper make excellent cans of fruits and vegetables for the grocery shelves.

Look at the pictures and talk about the trip to the grocery store or how Mother telephoned to the grocer and had the things delivered. Ask if they said "How-do-you-do" to the grocer and sing,

"How-do-you-do, How-do-you-do, I'm glad to see you today."

Talk of how the grocer keeps all of the things we need to eat and of how kind he is to help us find what we need and then to deliver them to our homes. Thank God for the grocer who helps us. Tell the story, "Jimmie Plays Store," and suggest that they play store as Jimmie did. For the "store" they may arrange the groceries on a table, box, bench, or shelves, and while they are doing this, the story of "Our Helpers" in *I Wonder* may be told, at the end of which the children quickly answer "The grocer!" to the question, "Can you guess who it is?"

Some of the children may be housekeepers and plan what is needed for a meal. They may telephone for their groceries or go to the store as Mother sometimes does. Dinner may be served to the dolls and real graham crackers may be among the supplies so that each child may have one, and, when the table is set, a "Thank you for food so good" may be said. Saying grace at the table has been started in many homes through this experience in nursery class.

Fourth Sunday

All children will not be familiar with farmers, but almost all will know something of growing things. Have ready different kinds of vegetables, sprouted seeds, and sweet potatoes or bulbs growing in water, and pictures of gardens and of farmers working. Examine the vegetables and talk of how they are dug from the ground or picked from vine or bush. They may find in the pictures how the various vegetables grow. Examine the sprouted seeds and bulbs and talk of how they are planted in the ground and of how the farmer gets the ground ready, plants the seeds, and cares for them while they grow. Talk of how God has planned the sun and rain to help them to grow.



CAROL'S SURPRISE

A Story for the Nursery Class

By GERTRUDE EUBANK WORLEY

CAROL was watching for her Daddy to come home. Soon she saw him walking up the sidewalk, and he was carrying a basket. He said: "Guess what is in the basket, Carol.

"It is yellow and blue
With some white on it, too."

"Is it a new sweater for me?" asked Carol.

"No," said Daddy. "It is not a sweater. Guess again.

"It is soft as silk,
And likes to drink milk."

"Is it a puppy?" asked Carol. "No," said Daddy. "It is not a puppy. Guess again.

"When you rub its fur,
It says, 'Purr, purr!'"

"Oh, I know," said Carol. "It's a kitten!"

"Yes," said Daddy. "It is a kitten." Then Daddy opened the basket, and there curled up was a pretty kitten.

It was yellow and blue,
With white on it, too.
When the kitten saw Carol,
It said, "Mew, mew."

"I think it is hungry," said Carol.

Mother gave Carol a saucer and some milk in a cup. Carol poured the milk into the saucer. The kitten's tongue went in and out, in and out, lapping up the milk. It washed its feet with its little red tongue. Then it rubbed them over its face to clean it, too.

Carol very gently rubbed its fur, and the kitten said, "Purr, purr, purr."

Tell how, when they are ready, the farmer gathers them, loads them into trucks, and brings them to town for our use. While looking at the pictures, the farmer story from "Our Helpers" in *I Wonder* may be used.

Tell the story, "How the Farmer Helped the Seeds To Grow," and suggest that they play they are farmers, pretending to hoe the ground, plant the seeds, gather the vegetables, put them in trucks and deliver them to the stores. Sing,

"The farmer hoes and hoes this way,
Planting corn for us today,"¹

or "planting potatoes" or "spinach" as they may suggest. They might also sing

"We have a happy time,
A happy time in play.
We have a happy time playing farmer today."¹

It should be remembered that little children should never be urged to take part in the activities, but be allowed to join different groups or play quietly alone. Their first experiences at church should be happy ones, and the atmosphere should be natural and homelike.

¹ *Guiding Nursery Children in Home and Church*, McCallum.

February in the Beginner Department

By ESTHER FREIVOGEL

DURING January the units of the first and second years were similar enough that they could be treated as one in our planning. This month the paths of the two years go along together for only one session and then separate. Those using first-year materials will continue for three more sessions with *Jesus, the Friend and Helper*. Those using second-year materials have only one session in which to round out the children's thoughts on Jesus "as a Friend who loves and helps everyone."

All teachers will want to keep in mind that there are only two Sundays preceding Valentine's Day. This is particularly important for those using second-year materials because the valentine plans in this quarterly are completed in the third session of the month, which in this calendar year follows Valentine's Day. If you are planning a Valentine party, look ahead to page 49 of the second-year Beginner quarterly for helpful suggestions. The habit of familiarizing yourself with an entire unit is a good one to cultivate. In connection with this unit, if you read only the plan for the session you are about to teach, you may fret over plans for a party and then come across the helpful suggestions when the party is over.

Sessions on "Jesus, the Friend and Helper"

First Year, First Sunday: If a picture-book was not started in Session 4, it may be begun today. This will form the major activity for the first part of the session. To keep it from being merely a cutting and pasting activity, talk with the children about the pictures, recall important incidents of the stories, sing the songs and recall the Bible verses which the stories suggest. This is a delightful way to bring about recall and to deepen the children's appreciation of Jesus.

If you do not have clay, you may wonder what activity to substitute for the making of clay crackers and fish. Under the "Preparation of Room and Materials," it is suggested that pictures of Jesus be placed on a table where children may enjoy them. An alert assistant teacher can be of real help in guiding the thoughts of the children as they look at the pictures. On a near-by table may be picture-storybooks about Jesus. These are among the best: *Jesus and the Children*, by Smither; *The Song the Shepherds Heard*, *The Star of the King*, *Jesus, Friend of Little Children*, Thomas

Nelson and Sons; *A Child Is Born*, by Baker; *The Story of Jesus*, by Diener.

Second Sunday: If the picture-book was begun but is incomplete, work on it should be continued at the beginning of the session. When a child has contributed to the book to his satisfaction, his attention may be directed to the growth and care of the plants in the room. An assistant who is fulfilling her responsibility as a teacher can relate this experience to the unit by helping the children to recall Jesus' love for flowers. She may even sing to them, "When Jesus Walked This Earth of Ours." If a book is not being made, pictures and books about Jesus may be used to help the children recall stories and songs of his helpfulness and love.

The Bible verse, "We love, because he first loved us," connects nicely with the making of valentines. You may say, "Jesus loved people and showed his love for them. His kindness and love made other people want to be more loving. Knowing Jesus makes us want to show our love for others. Perhaps we could do this by sending valentines." Ample time should be allowed for this activity. Unless this is done, the children will feel hurried, you will become tense, and the relationship of the activity to the objective of the unit will be lost.

Third Sunday: For the past six weeks the children's thoughts have been centered on Jesus and his friends. The children also have been helped to live as Jesus' friends by doing loving things for others. In connection with these two

great purposes the song, "Jesus' Friends," appearing elsewhere on this page may be found of value. It may be sung by the teacher as the children work on their picture-book, look at pictures of Jesus doing good, or wrap a gift to be given to others.

Second Year, First Sunday: This Sunday is comparable to the third Sunday referred to above. On this day another unit on Jesus comes to a close. Again the children see Jesus with some of his friends. The song, "Jesus' Friends," may help in achieving the purposes of this unit if sung in connection with the work and play activities at the beginning of the session, the worship period, and the period following the story. If you want your children to give a valentine party for another group, plans should be begun today. It is essential, therefore, that you read Unit V as you prepare for today's session.

Sessions on "Helping God by Being Good Friends"

First Year, Fourth Sunday: The suggestion is made in your text that the children play with balls. Some rooms are not large enough for such play. However, if chairs are placed against the walls, two groups may engage in play, one taking turns at ring toss and another taking turns throwing bean bags through a large hole in a board. The second stanza of the song, "Friends, Friends, Friends," will then have meaning for the children.

(Please turn to page 28)

JESUS' FRIENDS

Words and Music by Esther Freivogel

1. Je-sus had some friends who loved him, Helped him in his work each day;
2. We can show we're friends of Je-sus, If we try from day to day,

Je-sus told them of the Fa-ther, Taught them how to live and pray.
To be help-ful, kind and lov-ing, In our work and in our play.

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Baptist Leader

Primary Worship for February

We Think of Others

By GLADYS H. EDDY

THIS month is filled with many possibilities for Christian friendliness. Thinking of others is a pertinent subject for several reasons. Valentine Day brings thoughts of friends. Can we enlarge our circle of friends to include less fortunate children who will appreciate a valentine from an unknown boy or girl? If we are learning about children in Burma, or in Christian centers, or are finding out how to meet personal problems, we shall want to develop a feeling of friendliness toward others. In this age when hatred and war reign over nearly all of the world it is especially important to try to instill in our boys and girls a feeling of friendship and love for other classes and groups of people.

It is well for primary children to realize that there are always opportunities for friendliness. From interest in themselves it is natural for them to think first of smaller children in the church family. That is a good place for their friendly interest to start. From there we think of those who are crippled or ill, and who need our friendship. The next Sunday our thoughts turn to opportunities for friendliness to new Americans. It is natural then to enlarge our circle to include world friends.

If you wish to provide some interesting material for the browsing table or library corner secure the picture-books, *Homes around the World*, *Joe Lives in the City*, *A Sari for Sita*, and others suggested in the reading list of the Children's World Crusade. *Come Everyone and Worship* contains good stories to acquaint the children with worship customs in other lands. *American Brothers* is fine for use with the unit on Christian centers. These and many other books may be secured from The American Baptist Publication Society.

1. Others in Our Church

SUPERINTENDENT'S PREPARATION. For this Sunday you may want two pictures for your worship center. "Going to Church" and "Samuel" are suggested from the primary graded picture sets.

PRESESSION ACTIVITIES: Valentines may be made today for the nursery or kindergarten group, or for other church friends. Perhaps the children can choose a picture which they have enjoyed, a favorite song, or something which they have made to share with the smaller folk.

QUIET MUSIC. "We Love Our Church"¹

SONG. Same. (If the music is not available quote the words of the song).

"We love our church, O God,
This place of friendly cheer,
We come to sing, to work, to pray
To God who is ever near."

BIBLE VERSE. (Given by First-year Group.) "I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122: 1.

SONG. "This Is God's House."^{1, 2, 4}

PRAYER. "Dear God we thank thee for our church. May we find ways to help other children love our church as we love it. Amen."

PRAYER RESPONSE. "Father, We Thank Thee" (Chorus of "Can A Little Child Like Me?").²

OFFERING. "Let us think of others as we bring our gifts today."

OFFERING SONG.

"Bless this gift, dear Father¹
As we try to share
With thy many children,
Here and everywhere."

STORY. Tell the story of "Samuel." Emphasize how much he enjoyed working in God's house.

DISCUSSION. What are some things

BOOKS FOR THOSE WHO COME EARLY

Mrs. Ray Garner, Courtesy of the Harmon Foundation



which help us to love our church? Develop appreciation for the helpfulness of the many people who make it possible for us to have a happy time. Should we help the smaller children to love our church by showing them that we are interested in them? Plan how you will present the gifts which were chosen or made in the pre-session period.

SONG. "Lord Who Lovest Little Children."²

2. We Think of Those Who Are Ill

PRESESSION PERIOD. Perhaps the children could make some valentines, or plan to send some to children who are ill at home, or, in a hospital.

QUIET MUSIC. "Lord Who Lovest Little Children."²

SONG. "Lord Who Lovest Little Children."

STORY. St. Valentine, of whom we think at this season of the year, tried to be like Jesus by showing his love for those who were sick. (If the story was used in any of the class sessions perhaps the children will want to re-tell it. If not it may be told at this time. You may prefer to use one of the stories of Jesus helping the sick.)

SUPERINTENDENT. "Let us think today of boys and girls who are sick. How can we show our love for them?"

PICTURE STUDY. Jesus showing love to those who are sick. (Any good picture of this subject.)

BIBLE VERSE. "Jesus of Nazareth went about doing good."

QUIET PERIOD. "With our heads bowed we think of those who are sick. We ask God to help them to be well again."

PRAYER. "Dear God we are glad to know that you care for each one of us. We are glad that you care for those who are sick. Help us to show our love for them, too. Amen."

PRAYER SONG.

Jesus, Friend of little children
Care for those who're ill.
May they know that thou dost love them
Help them to be well.

OFFERING SERVICE. Same as first Sunday.

SONG. "Jesus, Friend of Little Children."^{2, 3, 4}

3. We Think of New Americans

SUPERINTENDENT'S PLANNING. The children will enjoy recalling the new stanza to "Jesus Loves Me," which they learned in the first year. It may be printed on

cardboard and illustrated with pictures of Jesus and children of several nationalities. For your worship center choose one of these pictures: "The Hope of the World," Copping; "Follow Me," Tom Curr; or "Little Friends of Jesus," Flan-drin.

QUIET MUSIC. "Jesus Loves Me."

BIBLE VERSE. "Love one another, for love is of God."

SONG. "Jesus Loves Me."

DISCUSSION. Recall how children of every land enjoy singing this song. Sing it again using the stanza given in Judson Keystone Course I, Part 2. Discuss how people have always come to this country for freedom to live as they choose and to worship God in their own way. Lead up to the thought that those whom we call new Americans have come here for the same reasons. How can we help them to find that freedom, and to learn to love our country as we love it?

POEM. "Our Fair Land America" (Leaflet No. 18, Judson Keystone Course II).

STORY. Tell of some new American who has given generously to this land. (Jacob Riis, Edward Bok, or others.) You may prefer to use "After All" by Mary C. Odell in *The Story Shop*.

PRAYER. "Our Father, we thank thee for America. We thank thee for those who have helped to make it a free country. Help us that we may cause new friends to love it, too. Amen."

OFFERING. "Let us think of others as we bring our gifts today."

SONG. "The Many, Many Children."⁴

4. We Think of Others in Faraway Lands

PRESESSION ACTIVITIES. The children will enjoy looking at *Homes Around the World*.

SUPERINTENDENT'S PLANNING. This would be a good time to use some of the material in *Come Everyone and Worship*. The children will be interested in learning of the worship customs of other people. The thought of friendship and peace should run through this service. Stories may be chosen from the book mentioned above, or, "The Upturned Hand" a story of India, or "Color" in *Missionary Stories To Tell*. "Mah Bin" in Course I, Part 2, of Keystone Graded Lessons may be used if it is not used in the class session.

QUIET MUSIC. "The Many, Many Children."

BIBLE VERSES

Superintendent: "If God so loved us we ought also to love one another."

Children: "Love one another, for love is of God."

SONG. "The Many, Many Children."

SUPERINTENDENT. Today we are thinking of one of our country's great men.

He believed that freedom and peace are the right of every man. He helped to build our country so that we might have that peace. We have tried to share our ideas of friendship with other nations. As you boys and girls grow older it will be your duty and pleasure to learn to understand and love people in other lands. Then you can help to put an end to war and strife.

POEM.

"In every land I know about
Children there are friends
Of all the other children
To the world's far ends.

If all the bigger people
In every land would be
As friendly as the children
No war we'd ever see.

—NORMAN SCHLICHTER in *Junior World*

STORY. As chosen by the superintendent.

PRAYER. Dear God who made all of us, we thank you that we can all be friends. Help us to learn to know and love each other. Amen.

OFFERING SERVICE.

SONG. "God's Children Live in Many Lands."⁵

- ¹ Song Friends.
- ² Songs for Little People.
- ³ Worship and Conduct Songs.
- ⁴ Primary Music and Worship.
- ⁵ Song and Play for Children.

Interpreting Church Membership

(Concluded from page 21)

wish to discuss their Christian decision and their baptismal declaration. In this the children often take the initiative. Moreover, this "joining of the church" of which we speak is now centering in the second and third years of the Junior Department. Once, in an older Sunday school situation, it centered in the first two years of the Intermediate Department. The unified program brings the children so close to the church through their early years and gives them such a constant experience of church relationship that it leads to an earlier decision with regard to church membership. That the decision is sincere and meaningful is now attested by the presence of the growing number of high school and young people who entered the membership of the church as children, and who are now actively related to the worship and work of the church.

Special Courses and Materials

There are, of course, classes and courses within the curriculum of this church which deal directly with the matters of Christian decision and church membership. Each year in the pre-Easter season, the minister meets for a little

while each Sunday with the Junior Department assembly to talk with the children about these matters. So, too, does he meet with the intermediates, even though most of these boys and girls are members of the church. Thus, over a period of six years, there is this contact with the minister and this repeated consideration of the appeal of Christ and the obligations of membership in his church.

Then, too, there should be recognition of the fine materials of the Keystone and Judson-Keystone lessons which are used in all the classes. Here is an excellent background for the special emphasis of which we have been speaking. The effect of this curriculum is, as one can readily see, cumulative. Year by year, through the weekly lesson procedure and through the minister's seasonal courses, the Christian experience and the church commitment of the boys and girls is enriched and strengthened. Most important of all, however, is the underlying program policy of "a church and only a church."

In a word, if we would have an effective interpretation of church membership for children, let these boys and girls grow up, from the very beginning, in the church!

February: Beginner Department

(Concluded from page 26)

Second Year, Second through the Fourth Sunday: This unit on helping begins with the children's valentine experiences. The making of valentines may easily grow out of the preceding unit on Jesus helping and showing love for others, and can be closely connected with today's verse, "Love one another." For further suggestions, see the plans suggested above for the second Sunday of the First Year. Since Valentine's Day comes before the third Sunday of this month, it seems wise to tell the story, "A Boy in a New Sunday School," on the second Sunday, and "How a Little Girl Helped" on the third Sunday. A corresponding shift should be made in the children's papers; 72 should be given on the second Sunday and 71 on the third.

Since nursery schools are opening in small towns as well as large cities, those of you whose churches are rural will not find the activity suggested for initiation on the fourth Sunday too far removed from the children's environment. Gifts of money to help pay for milk or fruit juice will be greatly appreciated by leaders of such schools. Your children will enjoy dropping this special offering in a small bottle or an orange-juice can. The receptacle also will be a constant reminder of how their money is to be used.



H. Armstrong Roberts

Guiding the Worship of Juniors

Making Discoveries about Ourselves

By MURIEL D. MILLER

groups go about their usual tasks. The leader should be certain that the preparations are complete and that all of the new songs and responses are practiced before they are used in the service.

All music and hymns are to be found in *Hymns for Junior Worship* unless otherwise noted.

Session 1. Discovering How We Grow *Presession Preparation*

The room should be arranged and materials displayed so that before the service begins the children may become conscious of the various ways in which Jesus grew. The following pictures are suggested. There are many others which are of equal value. These pictures might be displayed in prominent places about the room with the detail of the boy Jesus from "Christ and the Doctors" by Hofmann on the worship center. Perhaps arranging the pictures in chronological order as a frieze would stimulate interest. You might use all of the pictures in the first service and feature one or two each of the following weeks. The pictures suggested are:

"Christ and the Doctors," Hofmann or Hole

"The Boy Jesus at Home," Atkinson*
"Going to School in Nazareth,"

Atkinson*

"The Boy of Nazareth," Margaret Tarrant

"The Beloved Son," Barker*

"Springtime in Palestine," Tarrant

"The Holy Family," Le Fond*

"Return from the Fountain," Benner*

"Our Praise We Bring," Tarrant

The pictures marked with an asterisk may be found in the Judson Keystone primary graded picture sets. If pictures of Jesus doing interesting things are not available, pictures of modern children in various types of activity might be used. A library table with books telling of the early life of Jesus would be helpful. Some such books are *Glad Days in Galilee*, by Marian Keith; *Bible Homes and Homes Today*, by Reed; *Child Life in Bible Times*, by Taylor.

The leader should be familiar with the poem "The Upward Road" which is found on page 147 of *Hymns for Junior Worship*. This poem is to be read to music at the close of the service but it

will be better to read it unaccompanied unless it has been practiced.

PRELUDE. "Temper My Spirit."

CALL TO WORSHIP. Hymn, "Seek Ye the Lord."

HYMN. "With Happy Voices Singing."

CONVERSATION. Do you remember the story we read in our Bibles about the birth of Jesus? Where was that found? (Luke 2: 8-20.) If you continue reading that story you will discover these two verses. They are also found in the Book of Luke, chapter 2, the 40a and 52 verses. Find them in your Bibles and we shall read together. (Read verses.) I wonder why the man who wrote this story of Jesus thought that that was important enough to put into the story. Is it important to grow? Do you want to grow? (Let juniors respond.) Shall we look at the pictures and see how Jesus grew? What are some of the ways which you can see? (Discuss the pictures together to bring out that he grew in more ways than height and weight.) We have a song that tells us about growing and suggests the best way to grow.

HYMN. "Best of All the Things We Do."

LEADER. Have you ever thought that learning to share and to give to others is a way of growing, too? As we dedicate our offering today let each one think of the many ways which our offering helps us to grow and helps others to grow.

OFFERING.

CLOSING PRAYER. The leader may suggest thoughts for silent prayer or may lead the group in prayer that we may grow as Jesus grew. At the close of the prayer the leader will read to music "The Upward Road."

Session 2. Learning about Ourselves as We Work

Presession Preparation

The Committee of Worship will place the picture of "Jesus in the Carpenter Shop" on the worship center. Pictures of modern workers and also pictures of children at work may be mounted on the bulletin board. If possible, have a display of early tools (or pictures of them) and the picture sets, "Manners and Customs in Bible Times," Once-upon-a-Time Series for early comers to enjoy. These

DURING the month of February, the juniors are becoming better acquainted with the great men who have contributed so much to the idealism and betterment of our country. Both at school and in the civic life they are celebrating these patriotic days. Juniors are therefore conscious of greatness and of "what makes a person great." This will provide an opportunity for a growing understanding and appreciation of the qualities which make for Christian greatness. There will be opportunities for the junior to develop a wholesome interest in discovering and in making the best use of his own abilities; and a growing self-respect which is so necessary for further growth. He will be able to glimpse God's interest in him and in other people and will see within himself the possibilities for definite service in God's world and a need for his willing co-operation in the plan which God is working out. It is difficult for the junior to sense the need for patience. He wants things to happen. Planning for him, consists of getting ready for something that will take place within a few weeks at the latest. He needs to learn that God's plans take a long time to work out and that the life of a junior may play an important part in these plans. Through study and worship which tends to point out the possibilities of personal growth, he can become aware of the need for patience. It is hoped that juniors will be ready to become better acquainted with Jesus, their Friend, as they discover some things about themselves.

The preparations for worship suggested for each week are for groups where no other plans are made for early comers. In case groups are already working the Worship Committee may take charge of the preparations while other

pictures may be obtained through The American Baptist Publication Society. In a previous session, the entire group or a committee should be helped to write a litany for all workers. Help will be found in *Children Worship in the Church School*, by Jeanette Perkins (see page 77).

PRELUDE. "Finlandia."

CALL TO WORSHIP.

Juniors: "Be ye doers of the word, and not hearers only" (Jas. 1: 22a).

Leader: "And let the favor of the Lord our God be upon us;

And establish thou the work of our hands upon us;

Yea, the work of our hands establish thou it" (Ps. 90: 17).

HYMN. "O Master-Workman of the Race."

LEADER. It seems strange to us that sometimes the greatest worker is one who does a very small task.

STORY. "His Bread Tasted Sweet," *Stories for Junior Worship* by Alice G. Kelsey.

(Other stories which might be used are biographical sketches of one of the following people: Jane Addams, Toyohiko Kagawa, Jacob Riis, or Wilfred Grenfell. These may be found in *Jesus and His Friends*, by Nan F. Heflin.)

HYMN. "Friend of the Young."

LITANY. The lines are read by the leader or a junior and the chorus by the entire group. If no litany has been written the leader should remember all workers in her prayer and pray that the juniors may learn to be true workers.

OFFERING.

Prayer. Dear Father, may these gifts work for thee.

Response. "All Things Come of Thee, O Lord."

Session 3. Learning about Ourselves as We Play

Presession Preparation

The committee in charge of arrangements should try to create a cheerful but dignified atmosphere. The picture, "The Lord of Joy," by Tarrant from the primary graded set may be used. On the bulletin board pictures of church groups at play or picnics might be shown. Magazines are a good source for pictures of modern children at play.

The children should be given an opportunity to prepare ahead of time to tell of a joyous play experience or if they have the time might write out the experience they wish to relate.

PRELUDE. "Joyful, Joyful We Adore Thee."

CALL TO WORSHIP. "A Call to Worship."

HYMN. "With Happy Voices Singing."

LEADER. Let each one of us sit very quietly for a few minutes, looking at the

pictures around us and remembering good times which we have had. Try to think of the best time you have ever had, when you enjoyed yourself most and had the most fun. While we are thinking, the pianist will play some happy music to help us think. (Suggest to the children that each one should tell the incident briefly so that many people may be heard. As they think, the pianist may play "Joyful, Joyful We Adore Thee," after which the pupils share their happy experiences.)

DISCUSSION. Few children will tell of an experience which they had alone. Point out or help them to suggest that when the individual gives up his plans to be a part of the larger group, when all of the group plans to share with another group, when they have earned the right to be happy by some sacrifices on their part, then the greatest happiness will result. The leader will keep the points made in her mind or jot them on paper as the children talk. Ask: "From the stories we have heard, when would you say we have the best times playing?" Give the children time to answer.

HYMN. "Best of All the Things We Do."

LEADER. We enjoy things most when we share them. Shall we share our offering with God at this time, and think of all the happy times which he has given us?

OFFERING.

PRAYER. Our Father, we thank you for the many happy times which we have had in your house, working, playing, sharing. We want to share these gifts with you. Use them so that other people may be happy, too. Amen.

Session 4. Learning about Ourselves as We Think

Presession Preparation

The committee will want to make the worship center as impressive as possible. The picture, "Going to School in Nazareth" might be mounted on the screen. Place several well-chosen books on one side of the table and an open Bible in the center. The bulletin board should contain several carefully selected quotations, a poem or two, some pictures of children reading, studying, and talking together.

PRELUDE. Quiet Music.

CALL TO WORSHIP.

"Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3: 13).

HYMN. "A Song of Thanksgiving."

STORY. "A Prince Who Wondered about God," by Alice G. Kelsey, in *Stories for Junior Worship*.

HYMN. "Among the Lads of Nazareth."

PRAYER.

PRAYER OF DEDICATION.

USING What You Have

By Belle Chapman Morrill

ADRESSMAKER who did our spring sewing when I was a child, used to say that she took more pride in making a pretty dress out of two old ones than in using new cloth. Probably few of us would agree with her, even though we might admit that sometimes the old was of better material than the new.

There may be a message in this idea for teachers who feel that they must work up a new program each time special days occur in the church school. Usually there are in existence parts of worship programs or teaching projects familiar to the group and proved to be of appeal, that might be combined into a simple, but effective program. Such a suggestion is in no sense a criticism of the programs prepared by the denominational houses. It is rather a course of substitute action that may be useful to schools like our own where rehearsals seem prohibitive, partly because the pupils in our community are "clubbed to death" and partly because our teachers are employed during the day.

Does someone fear that the parents will not care to hear the juniors sing the same song they sang a year or two ago? Probably ninety-nine out of a hundred will not remember having heard it before. Even the one who does remember is likely to prefer hearing a song that is known and liked to one timidly and indifferently rendered. This, of course, touches on the basic question as to the reason for church school programs. Is their purpose the entertainment of adult members or is it the religious self-expression of the boys and girls themselves? If the latter, we should remember that a sharing program, in which familiar materials and experiences are presented to friends, offers much more opportunity for religious growth than a special program in preparation for which regular work has had to be disrupted for weeks.

This year we compiled simple services for Rally Day, Christmas, and Children's Day. On Christmas we invited the parents to a service in our own room. On the other two days we had ten minutes in the unified program for the whole school.

For Rally Day we decided "to tell the others what we do in our department." After talking things over, it seemed that this could be done in five short reports which different pupils would read. One

(Please turn to page 33)

Adventuring in Friendship¹

Prepared by Nellie Burgess

IN this study of junior life, covering the children's relationships with each other and with other children in the community, there is a great opportunity to help them discover how God wants people to live together. These relationships often bristle with problems because juniors have not fully grasped God's laws for daily living together, or attained the tact and give and take required for friendly living. The latter comes only through a larger experience but both may be learned much better and more quickly with a little help.

A number of problems are suggested in *Juniors* for the guidance of the junior leader, but actual happenings in the group or community may be used to good advantage. It is easy enough for any junior to talk quite sincerely about what it means to be a good friend, taking turns, or being kind, but it is quite another matter if he and his friend both want to read a certain committee report at the same time, and each claims the right to do so. Feelings enter into the real situation, and feelings, as well as thinking, need training.

While these problems exist, and may be used freely in the program, the pleasant side of friendship is really the most important. God intended that friends should bring happiness, companionship and understanding, and friendly juniors are seldom lonely or feel themselves "outside."

The purpose of this unit is to develop a particular phase of Christian living, that of friendliness, in which friendly boys and girls will plan and work together in a friendly Junior Society, learning how to find and appreciate friends all about them, and gaining skill in friendly relationships, thus carrying out in their groups God's plan for a friendly world.

Read over all the material before your junior leader meets you for a discussion of definite plans. Prepare suggestions for adapting the program to your own group. Help the junior officers to plan the worship and general program for the first meeting, and select the activity for either the first meeting or the unit.

Lists of Possible Activities

From the following activities, the juniors may select one larger enterprise, or as many shorter ones as they can easily finish. Do not allow them to undertake more than can be comfortably completed in the time available.

Short Activities for One or Two Meetings: Finding out the hobbies, interests, and favorite books and games of members or new acquaintances. Exhibit of hobbies and interests.

Getting-acquainted plans. (For details see plans for Session 1.)

Planning a party or picnic to which other juniors are to be invited, perhaps members of a near-by Junior Society. There should be committees appointed to send invitations, or prepare entertainment, and to provide refreshments.

Writing friendly letters to members of other societies, or to sick members of your own group. Writing invitations to juniors outside the society to visit a session.

Longer Activities Which Might Continue throughout the Unit: Experiments in making new friends, either in or outside the society, and trying to find God's way of being friends together. Making friends with new or lonely juniors and planning special surprises for sick girls or boys.

Preparing a Friendship Play. The simplest way to do this is to have the story read while the parts are acted in pantomime. For this purpose, "Where Love Is, God Is," the story of Martin the Cobbler, from *Knights of Service*, parts of *The Good Samaritan*, or parts of the story of David and Jonathan are excellent. A dramatized spoken play of "David and His Three Friends" (see Session 3), may be found in *Junior Worship Materials* published by the Cokesbury Press.

Keeping a Record of the Friendship Adventures. This might be done either as a simple record of activities, decisions, and interesting verses, or it might be undertaken as a major activity, as a friendship-book, containing not only the record of friendship adventures, but also friendship stories, pictures, snapshots of junior friends, of the society and any other interesting material the juniors find in their work together.

Making gifts for sick juniors or for juniors in children's homes, or hospitals. Younger children might also be remembered. The following suggestions may be helpful:

1. Making a scrapbook. A blank drawing-book, or blank scrapbook may be used, or the juniors may make their own book, cutting the pages from Manila paper. Each junior might cover one page with pictures. The latter may be cut from magazines, advertisements, or other sources. Short, easy stories may also be used.

2. Simple puzzles. Paste a picture, any moderate size, on heavy paper or pasteboard. When dry cut it into a number of irregular pieces, not too small, for it must be simple to put together. Place the pieces in an envelope and label it by the name of the picture, and under the name write, "Picture Puzzle."

3. Find a picture of a cat, dog, or other animal, showing a straight side view. Get someone to enlarge it to the size you desire. Then use it as a pattern for making toy animals. You may make them of cloth, sewing on the markings with colored cotton, and then sewing two together and stuffing with batting or of stiff cardboard, colored with water colors, just one single piece, with a hinged piece on the back to make it stand up, or it may be sawed from wood, (quarter-inch basswood) with a fret-saw, and painted in colors with ordinary paint, or show-card ink.

4. Fancy Washcloths. Nurses say that sick children get a great deal of pleasure out of washcloths "decorated with flowers, animals and the like. One design showed a brownie's face on it. Cut terrycloth in eight-inch circles; embroider the design on one side, then sew it together with a plain circle, leaving an opening into which a little hand may be slipped to hold the cloth while washing the face.

5. Sunshine Packages. These contain some simple gift for each day of the week, one to be opened each morning. This is a lovely gift for a sick child. Each envelope should be marked plainly with the day on which it is to be opened. Suggestions for contents are a picture puzzle, a picture card, a story cut from *Juniors*, a Bible picture and story, a riddle with the answer folded inside, a birthday greeting, a tiny toy from the five-and-ten, a handkerchief, a tiny picture-book, a box of crayons and some sheets of paper, a string of beads.

Session I. February I

CHILDREN WITH FRIENDLY HEARTS

This study should help the juniors to discover anew God's law of love and to develop a friendly attitude toward other children, and become more co-operative and friendly in their Junior Society and elsewhere.

Adult Counselor's Preparation

This unit is based on activity rather than on material, and its success depends largely on its introduction to the juniors. They should become interested in trying out this new adventure as part of their growing achievement in Christian living, and in participating in the activities undertaken by the society, in

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this meeting. Read over the plans and materials with extra care, adding to them your own suggestions, and discuss them thoroughly with the junior leader so that the program may be made vital and interesting. Be sure the activity selected is one which the children will enjoy, for it is through that activity that they will find the bases for their discussions and records.

Unless the junior leader is very capable, it may be best for you to introduce the theme and lead the later discussion. It is important that the unit get well under way at this session. Definite character changes and increasing skill in Christian living will develop as the study proceeds.

Session Outline

MUSIC.

HYMN. "For the Beauty of the Earth."

INTRODUCTION OF THE THEME. (By junior leader.)

HYMN. "O Master of the Loving Heart."

BIBLE READING. Matthew 4:18-25; John 12:2-3.

PRAYER.

OFFERING with usual dedication.

HYMN. "Tell Me the Stories of Jesus" or "Thy Works of Love."

DISCUSSION. (Using story, "A Night at Camp.") "Boys and Girls with Friendly Hearts."

Our first new adventure in friendship begins right here in our Junior Society. (If large society, find out how many juniors got autographs of girls or boys they did not know very well before the session. Stress need of knowing each other better. If small group, find out what the members who signed like best about the society. Discuss whether everyone found it a friendly group.) We have just read about Jesus who found many friends. Why did people like him and want to be near him? Why did he want to help them? Why did he like people to be near him? How can we make our society friendly? Is it enough only to know more about each other? How can we help each other? Suppose we try to do things together in the same spirit Jesus had? (Tell story, "A Night at Junior Camp.") We manage our meetings in a very good way, so I wondered if we might try our friendship adventure by getting better acquainted among ourselves, and carrying out some activity in which every person can have a share, and work together with other boys and girls in small groups or altogether, and if we might show our friendship for children outside our society in some way. We might look over the list of activities and choose the ones we would like to do. (Discuss and choose.)

APPOINTMENT OF COMMITTEES.

ACTIVITY PERIOD. Commencing work

or making plans for the activity selected at the close of the discussion.

CLOSING.

Session 2. February 8

CHOOSING AND MAKING FRIENDS

This session should help the juniors to discover more about the choosing and making of friends. The study will be based on their previous findings about God's plan for our relationships with each other and on selections from Jesus' last words to his friends.

Adult Counselor's Preparation

Considerable help will be needed with the record-book, especially with the entries to be made each week. A blank book may be bought or the committee might enjoy making an attractive cover for a number of pages neatly tied together. Their entries will be very practical: "We have better times when we are all friendly with each other." "We became acquainted with six new members today when we got autographs." "We are making toys for the children's hospital because we want to have them for our friends, too." These and many other records, with snapshots of the members, and of their activities should be included. If they prepare a little play, be sure to include a picture of the players.

Session Outline

MUSIC.

HYMN. "Fairest Lord Jesus."

REPORT OF ACTIVITY COMMITTEE.

DISCUSSION as to the advisability of keeping a permanent friendship-book for the society. In it might be recorded the ways in which the juniors have helped to make the society more friendly, such as the Get-Acquainted Plan of last meeting. There might also be entered the report of the Activity Committee, Scripture passages they have found which tell about friendships, and other items. The book might be entitled "Our Friendship Adventures" and could be made an interesting and helpful souvenir of the month's programs.

STORY. "Annabel and Donald at Camp."

DISCUSSION OF STORY AND THEME. (Led by adult counselor.)

(Let a number of juniors report experiences in finding friends, making new acquaintances, learning new games.) Are there any boys and girls here who do not know all the other juniors? Are there juniors living near you, or at school or church school who do not know many other boys and girls, and so need more friends? (Develop reasons for making friends, common interests, need of companionship, and need of help. These

should emerge from the story and discussion.) Sometimes we become friends with other people because we can help them, or they can help us, or because we like the same things. Let us be sure there are no lonely juniors around us who still need friends. How many friends or "chums" do you think a junior might make? Is it selfish to have only one or two? Is it as interesting? Should we make friends with boys or girls who do things that are wrong?

APPOINTMENT OF COMMITTEES for next meeting, including a committee for records.

QUIET MUSIC.

HYMN. "Like Thee, Dear Master, Help Us Feel."

OFFERING.

BIBLE SELECTIONS. John 15:9-11, 12-17.

PRAYER by adult counselor.

HYMN. "Saviour, in the Words I Say."

If the children do not know many hymns, teach them at least one new one during this study.

ACTIVITY. (Under direction of adult counselor and Activity Committee.)

Session 3. February 15

LOYALTY AND TRUST

There is a vital difference between merely making friends and the development of true friendship, which should be satisfying and enduring. Today's session deals with this further step toward the goal of real Christian friendship based on God's eternal laws, and patterned after the ideal example of Jesus. The study should help the juniors to understand this further step, and incorporate it into their own living.

Adult Counselor's Preparation

Read over the material in *Juniors* for February 8. Consider the adaptations needed for your group. Meet with the junior leaders and committees and help them plan for the session. Help them to understand the real purpose of the program. Together, decide your own part, and prepare it very carefully. Discuss with the Records Committee the entries they are to make in the new record-book, and help them to prepare a report of their work. Use any local situations suited to the purpose of the program and encourage the children to carry out their activities, testing as they go, their new conclusions about friendship.

Session Outline

MUSIC.

OFFERING HYMN. "Looking Upward Every Day."

REPORT OF RECORDS COMMITTEE, and brief discussion of suitable entries which might be enlarged by such things as

THE JUNIOR SOCIETY

short stories of friendship (clipped from story papers), brief accounts of local events, snapshots and Bible verses.

CALL TO WORSHIP.

"Let us with a gladsome mind,

Praise the Lord for He is kind."

HYMN. "Thy Works of Love."

OFFERING.

PRAYER. (By adult counselor.)

SCRIPTURE READING. Some statements about friends: Prov. 17:17; 18:24b; 27:9; John 15:12-15.

HYMN. "I Would Be True."

STUDY AND DISCUSSION.

Using the stories, develop juniors' ideas of what it means to be friends. Do friends always insist on having their own way? What should they do when a friend needs help? Is cross? What would you do if your friend told tales on you? If you were angry, would you say mean things to a friend? or about him? How should friends play games together? What points shall we put down in our records? Let us see how they work in our activities. (If meeting is held on a week day, you might arrange to let them try playing some games together, to try out their ideas of how friends may play games with each other.)

ACTIVITIES, with adult counselor assisting. These activities should be completed at next meeting.

Session 4. February 22

FRIENDSHIPS THAT LAST

Its lasting quality is the final test of any friendship and of its Christian values. Children's friendships frequently lack this characteristic because children have not yet learned the full meaning of enduring friendship, that priceless gift of God to mankind. In this session they may round out their study and experiences, and deepen the friendships they have formed, and with it all, realize yet again, that as Jesus stated so explicitly, love is the real basis of true companionship.

Adult Counselor's Preparation

Look back over the work of the unit and gain a clear picture of what has been done. Study the plans for the coming session, so that you may guide the junior leader. If there is more material than can be used, the least important should be omitted. If the activity lags behind, plan to spend more time on that, and less on the other parts of the program. If, on the other hand, the activity has been completed, then the program may be lengthened by the addition of more hymns or stories, or by spending more time on the discussion. Prepare to lead the discussion, for it is very important. If toys were made, find out where they may be used to good purpose, and

have the junior leader prepare suggestions to bring before the meeting as to how and when they are to be sent or taken. If the story of David and Jonathan is to be used, help the junior leader to condense part of the story because the entire Bible reading is too long. It might be done in the manner suggested in *Juniors*.

Session Outline

QUIET MUSIC.

OPENING HYMN. "LET US WITH A GLADSOME MIND."

REPORTS from Records and Activity Committee, and a brief explanation of Prayer Litany.

HYMN. "For the Beauty of the Earth."

OFFERING.

SCRIPTURE. Story of David and Jonathan, or 1 Corinthians 13.

PRAYER. A Litany of Friendship.

DISCUSSION. "Making Friendships Last." Using the story of the two friends, and also that of David and Jonathan, if it was used in worship, the adult counselor may lead the juniors in a discussion as to what makes friendships last. They may discover that love and understanding in our hearts, and sharing our interests and play will help us to keep our friends. To these we may add meeting others halfway, playing fair, and overlooking little things. Make very clear in this closing discussion that Jesus' way of love and friendliness is the only possible basis for really happy living; that possessions, strength, power, beauty, all other things cannot compare with the love and trust of friends. Above all others, God is our nearest and greatest friend. You have studied many parts of the Bible dealing with the theme. Once a wise man said, "It is a good thing to be strong, and a good thing to be rich, but it is a better thing to be beloved by many friends." (Euripides.) What do you think about that?

CONCLUDING ACTIVITIES.

USING WHAT YOU HAVE

(Concluded from page 30)

would give the number of classes, enrollment, and other statistics. One would tell about our pre-session activities. The other three each would describe one phase of our program of worship, study, and service. On the following Sunday a large sheet of paper on which these three headings were printed was given to each teacher. Each class then suggested items that should be in the reports. From this data the teacher in charge of the program wrote the speeches, taking care to have one simple enough to be done well by the fourth-grade class. Members of the classes then suggested the best readers in their

classes and these were tried out for the various parts.

Continuity was brought about by having an introduction to the next speaker in the last line of each speech. For example, the report on worship concluded with the statement, "Ruth will tell you what we study." Variety was brought in by two songs. One which called for loud and soft effects was given after the talk on worship as an illustration of how "we try to think of the words and make them fit the music." A hymn of service followed the report on service projects and completed the junior section of the program.

The Christmas service was built around three favorite carols. Before the singing of each song the story of how it came to be written was read by a reader chosen by the department. Some of these hymn stories already had been told by the leader in worship services.

Children's Day, coming near the end of the school term when thoughts of vacation are uppermost, has always been our hardest program to arrange. This year we combined several ideas from previous programs. The story of the Children's Crusade as it had been given in a worship service was told by one member to introduce the so-called Crusader's Hymn. An incident about present-day China¹ was given before singing "This Is My Father's World." For the third unit of the program, two boys displayed the department picture of Sir Galahad, while a girl told the story of the Holy Grail as one of the juniors had written it for a similar program a few years ago.² This story also introduced a modern song of Christian knighthood, "Follow the Gleam." In this program as in the others pupils helped to choose the speakers with the one stipulation that those who had taken part in the Christmas service were ineligible.

There were no rehearsals, as such, for any of these programs, although each was used as the department worship service the Sunday preceding the time it was to be given for the larger group. Parts were not memorized, but each child, upon receiving his assignment, read it aloud to the teacher in charge so that any corrections or suggestions might be made before he became too familiar with the material. Although the speeches had been written by a teacher, every attempt was made to use informal junior phraseology. As long as we continue to feed new material into our worship services and class subject matter, it looks as though we would frequently rely on some of these for special days, and "use what we have."

¹ See "When Bombs Fall," on page 29 of BAPTIST LEADER, April, 1941.

² See "The Juniors and Children's Day," page 20, *Children's Leader* for May, 1938.

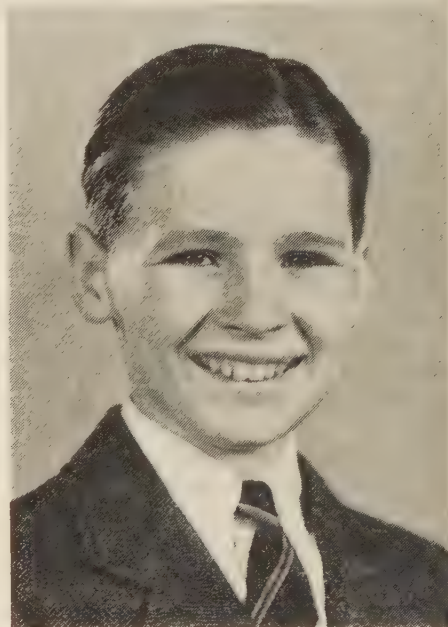
Young People's Leader



Wide World

Can You Teach Religion in 20 Minutes?

By ELSIE WIK JOHNSON



H. Armstrong Roberts

ASSEMBLY over, the intermediates came stringing into their classroom with many unnecessary and unprofitable motions. The teacher glanced at the clock and sighed—only twenty minutes to teach a lesson about John Huss, pioneer for freedom of conscience, and to help the class to plan its part in the Christmas program. The superintendent had particularly asked her to take class time for this, explaining that the activity had merit enough to warrant robbing the lesson period.

The Christmas activity came first. The class finally decided that for their share in the program they would explore and present informally the origins of Christmas customs and traditions, showing how this Holy Day was celebrated in other countries—England, France, Holland, Germany—

“Ah-h. Who’d want to take Germany?” Tom blurted out in disgust. Never did he lose an opportunity to express his hateful prejudice and contempt for the Axis powers.

“The use of the Christmas tree and other lovely customs come from Germany,” the teacher explained firmly. “Some of our favorite carols, too, like *Silent Night*, *Holy Night* and *Away in a Manger*. We couldn’t leave them out. Would you like to take Germany, Alice?” Alice readily agreed.

Eventually the talk turned to John Huss. “He was burned at the stake because he wouldn’t take back what he had said about freedom of conscience,” volunteered James, apparently the only mem-

ber who actually had read the lesson.

“A man’s a fool to stick his neck out like that,” declared Vernon emphatically.

“Do you think Jesus was foolish because he stuck by his beliefs, even though he was crucified for it?” countered Mary.

“Well, I don’t know about that,” replied Vernon easily. “But I do know that nowadays if you don’t look out for yourself no one else will. There are plenty who’ll skin you every chance they get. Why spill your ideas if you lose your head for it?” That was Vernon, darkly suspicious and distrustful. No appeal to the ideal registered with him.

Henry sat toying with a nail puzzle, utterly oblivious to what was going on. He never did fit in. Either he would upset the class with wisecracks or pranks or he would ignore the whole group. Perhaps it was as well for the moment that he could escape with his puzzle. But to get back to this matter of conscience.

“Well, let’s suppose that the town council passed some ordinance that we thought dreadfully unjust—say, for example, it ordered all unemployed to leave town within forty-eight hours. If we felt that it was wrong, should we let it be enforced without protest?”

“Of course not,” began Mary emphatically. “They’re human beings and they have to live somewhere—”

“But why should the city take care of them if they won’t work?” Tom demanded. “Some lazy good-for-nothings think the world owes them a living.

People like that might as well be run out of town.”

“But many good people can’t get work,” others sprang to the defense. But no one could convince Tom. There must be something wrong with such people!

The closing bell rang sharply. What? So soon? The class had not really begun to consider John Huss, let alone arriving anywhere in their thinking. But the superintendent had been firm. Dismiss promptly. The teacher rebelled inwardly, yet there was nothing else to do. She wondered again why the assembly period could not be shortened, or held once a month, so that class time might do more than raise questions that no one had time to answer. A sudden idea struck the teacher.

“Jean and Dolores, will you stop in after school tomorrow, so we can plan your part in the program?” They could. Ah, if these two fine-spirited girls could only express their thoughts and convictions. What answers might they not present to Tom’s cynical thrusts? They needed self-confidence and help in expressing themselves. They needed to sense their responsibility for speaking up and sharing their convictions. There must be some ways to develop their potential strength. She would try to bring up the subject tomorrow. Next week she came to class prepared with numerous pamphlets.

“Tom, could you wait a moment,” she suggested. “We get off on the subject of the war so often, I thought you might like to see some of these charts on the

causes." For an hour they sat there discussing the implications of colonies and raw materials and populations and the previous war. Could war solve these basic problems?

"I'm closing up," the janitor stuck his head in at the door.

"Take these along, Tom, and think about them until Friday night when you stop in to help plan the stage setting." And together they went out into the snowy street.

Did it do any good? pondered the teacher, feeling the futility of trying to stem the rising tides of bitterness and prejudice in her small class. Hours and hours during the coming weeks her intermediates would feel the impact of pagan forces. From radio and press and unthinking elders they would feel hatred, fears, prejudice and insecurity. Men with faith in violence would loudly proclaim force—what chance had the gospel of good will, of love, of understanding—when presented in twenty minutes one day a week.

They had such different personalities and such diverse needs—Tom, Vernon, Mary, Jean, Dolores, James! How could anyone meet them all in only twenty minutes a week? She must learn how to use that time more wisely. More than that, she must find longer periods and better ways of sharing the lives and the thinking of those alert and growing pupils.

Walking briskly homeward, she recalled the findings of recent research in character education. Objective tests had failed to show any correlation between the moral knowledge of Sunday school teachers and their pupils, although a definite correlation appeared between children and parents in this respect. The study of conduct found that a child would most likely act in accordance with standards and customs approved by his group. There was little relationship between what a youngster believed to be right and what he actually did apart from these group influences. Morals and conduct seem to be a group function.

These thoughts emerged clearly in the teacher's mind as she regarded her own immediate task. Considering the paramount influence of the home, parent education was imperative. No doubt Tom got most of his attitudes from his father, nominally a member of the church, but actually a cynic who rarely attended. If she could get into the homes of the children, talk frankly with the fathers and the mothers, leave pamphlets and share books for them to read; if, through these and other means, she could help make the home thinking more nearly Christian, then the home would be supporting the church school teachings. The church school would be helping that home effectively.

That was it! Church and home must work together. Hardly any of the fathers and mothers of her pupils were members of the adult class. Perhaps some other forms of parent education must be developed—week night study and discussion groups, a Sunday evening meeting in homes, or a community class of parents. She must take that up with the pastor and the superintendent right away.

Then, too, since the natural neighborhood play groups were so important in developing moral ideas and habits of conduct she must talk with the public school teachers and the leaders of the other character-building agencies which touched the lives of these children. They ought to know what was happening in these groups and the ways in which they could give constructive guidance. If only, somehow, all who worked with the boys and the girls could consciously make a united impact upon their thinking and conduct, perhaps the Christian view of life might have a better opportunity to register.

In the meantime she would continue her experiments in personal work with her pupils, asking them to drop in to see her at her home for special assignments and projects during the week. The little

she had done of this had convinced her that she drove deeper into their thinking this way than in the class. A number of times already she had found an opportunity to follow through on some problem that could not be discussed fully in the short class period.

It would take time—oh, so much time! The selfish part of her recoiled a little at the thought of new inroads into her personal leisure. But she was a teacher of the Christian way. That thought rose up often to challenge her these days. She could not be content with twenty minutes on Sunday morning! Already, this new conviction had cost her time and effort and hard thinking. In the days ahead it would demand more of her. Of this she felt certain. But somehow—for the sake of these boys and girls—for the sake of giving Christ a hearing in a world where so many pagan voices tried to shout him down—she would find a way to teach his message thoroughly. Oh, yes! It would take more than twenty minutes a week. It would take every spare minute—perhaps for the rest of her life. But that, she reflected, is what it means to teach religion in a day like this, when secularism is urged upon our young people by such compelling methods.

“These Things We Should Do”

Says Youth Group

TOLERANCE, sharing the Christian life with all people of every race, reaching people in rural areas, uniting of forces to take advantage of the potentialities for constructive social action and greater use of the teachings of the Bible were highlights of recommendations in findings of the Northwest regional planning conference of the United Christian Youth Movement, at the Silver Creek government demonstration recreational area, not far from Portland, Ore.

Approximately seventy-five Christian youth leaders representing seven denominations, the Y.M.C.A., the Y.W.C.A., and numerous colleges and universities of Oregon, Washington, Idaho, and British Columbia were in attendance.

A report on conscientious objectors said, in part:

"In these times of crisis people unthinkingly become intolerant and even bitter toward minority groups and those whose convictions on vital questions of the day are different from their own. As Christian youth, we believe that it is our task to proclaim the fundamental truth of the brotherhood of man and the practical application of this principle. It is our belief that each human personality must have freedom of conscience, not

only by which to live, but also by which to preach to others what he believes to be right. Christians must be willing to have fellowship with conscientious objectors and be willing to co-operate with any one attempting to alleviate the situation in relation to them. Conscientious objectors should be aware of the need of tolerance on their part with regard to people who take a different stand from theirs."

The report stated that "there has been and still is a prejudice against men in uniform" and recommended that soldiers be accepted for their individual worth and not be discriminated against because of their uniform, and citizens, churches, and councils are urged to make service men feel at home and to extend to them the facilities which will so assist them.

OUR CHRISTIAN TASK

The task of Christian education is to bring all children, young people, and adults into such vital relationships with functioning Christian truth that their ideas, motives, attitudes, abilities, habits, and conduct will be dominated, as individuals and as groups, by the ideals of Jesus Christ.—W. EDWARD RAFFETY.

The Commission Plan Goes to Mexico

By RENA BUTTON



THE Commission Plan works! But like many other methods it must be worked constantly if it is to attain success. Baptist young people of Puebla, Mexico, have used the Commission Plan for three years and they still like it. The plan has challenged them to really hard work and the results satisfy the most critical.

Of course, these young people are exceedingly human and at times the work goes along in a burst of enthusiasm; then again it takes time to overcome a drag.

The Cabinet has been the mainstay of the group; each year they make out the activities calendar and point up the selected goals of each commission. This is one of the great advantages of the Plan, because it keeps the activities distributed more or less evenly throughout the year. They have adopted the budget system for their group and as a result the annual income increased the first year from 52 to 246 pesos. Now funds never come in by special methods and the group never lacks money to pay all expenses. One hundred pesos goes each year to the National B.Y.P.U.

Last year the Cabinet decided they did not understand the Plan sufficiently, so they voted to study K.Y.J. (Know Your Job) course. Now ten certified commissioners work to make the B.Y.P.U. successful.

Last year the Devotional Life group took D22, "Training in Personal Evangelism," as one of their goals. The pastor taught the class. This year the same group took D23, "Win-My-Friend" Week. They observed it the week before Easter. The pastor preached each evening and the young people did the rest. There was splendid attendance all week and more than twenty people made professions of faith.

Because of these young people, the church last year had the first vacation church school in many years. For that the B.Y.P.U. furnished eight of the four-

teen teachers. They went through a six-week's training course before the school began, with the result that they enjoyed the work as much as the pupils did and everyone expressed a hope to have another school next year.

The Baptist hospital in Puebla is most accommodating in furnishing a place to practice Christian service ideals. Many of the student nurses are members of the B.Y.P.U. This year, as one of their goals in the Service Commission, they chose S11, "Cheer Group Work." The nurse members take turns in making out a list of the patients who need to receive visitors and what each would most appreciate as gifts—flowers, picture cards, or reading material. Then another member of the Service Commission does the visiting. Everyone gets a lot of fun out of the project, especially the patients who seldom receive visitors.

Two different years now the Service Commission has presented a series of vocational studies, trying to encourage Puebla church youth to discover their vocations instead of drifting into the first job that turns up. First came a lesson on how to recognize aptitudes, then six worthy professions were presented by successful members in that profession who stressed the characteristics required for reaching their goals, the possibilities of service and the probable remuneration—in joy and satisfaction as well as financially.

The Fellowship Commission, when choosing their goal in recreation, found that the Puebla church was to take part in an Associational Institute for Christian Workers. So they planned a banquet for that time. They gave complimentary tickets to all visitors and sold them to the local people. About seventy-five sat down to long tables in the social hall of our Baptist school here, and were delighted with feast of Puebla tamales and other Mexican dishes. All the committees worked faithfully and the guests expressed great appreciation. Everything went off well and some real fellowship was manifest.

The next job of the Fellowship Commission is a Mother's Day program. The Stewardship group is laboring over a missionary drama. And during all these activities the nominating committee goes around studying the possibilities for next year's officers.

"Viva el plan de comisiones!" It gives work to everyone!

TOP: THESE YOUNG PEOPLE STUDIED THE KYJ (KNOW YOUR JOB) COURSE AND TOOK THE TESTS. NEXT PICTURE SHOWS THE CABINET OF THE B.Y.P.U. OF PUEBLA IN SESSION AT THEIR MONTHLY MEETING; THE PRESIDENT STANDS BY THE CALENDAR. AFTER CABINET AND GROUP MEETINGS ARE OVER, TEA IS SERVED (NEXT PHOTO). BOTTOM: MONTHLY MEETING OF THE STEWARDSHIP COMMISSION, WITH MISS YOUNG, COUNSELOR

The Baptist Youth Fellowship

MUCH interest is being shown throughout the Northern Baptist Convention in the new Baptist Youth Fellowship, and particularly the historically significant first session of the National Council at Franklin College, Franklin, Indiana, December 27-30, 1941. Many questions are arising in the minds of Baptists, some of which this article (prepared prior to the actual dates of the conference) seeks to answer. What is the Baptist Youth Fellowship? What is meant by the National Council? Who composes it? How are they elected? For how long? What issues will they face? How is the Franklin College conference related to the Denison Conference of 1939?

The Baptist Youth Fellowship as a national organization for all young people of the churches of the Northern Baptist Convention is something new—brand new. So new is it that many have not yet made its acquaintance. Much will be heard from it in the months and years ahead for the Baptist Youth Fellowship becomes the sole national organization for Baptist young people. All the young people previously identified with Baptist churches under various names such as Baptist Young People's Union, Christian Endeavor, World Wide Guild, Royal Ambassadors, Roger Williams (student) clubs, Sunday school classes and other groups are included in the new national organization.

Why, then, is the Franklin College conference so significant? Here the first organizational steps will be taken bringing the Baptist Youth Fellowship into existence. Some seventy-three delegates representing the various states and city mission society areas of the Northern Baptist Convention will meet for the purpose of electing national officers, organizing departments, adopting a constitution, and shaping policies to give guidance to a vital program for Baptist youth. Others present will include adult observers designated by the various national denominational organizations and agencies.

All delegates were selected by area committees which included representatives of the World Wide Guild, the Royal Ambassadors, student work, and other organized young people's work, and they will become members of the National Council. For the first year, half are to be elected for a one-year term, the rest for a two-year term. Hereafter all Council members will be elected for a two-year period.

The Council members received in advance of the conference a large packet of materials for study including summaries of the work carried on at present by the

EDITOR'S NOTE: This article was written prior to the conference at Franklin (December 27-30, 1941) at the latest date at which it could be included in this issue. A report of this conference will appear in March.

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denominational agencies at work with Baptist young people, as well as the materials of several other denominations—notably, Methodist, Disciples, Evangelical-Reformed and Congregational—which have already proceeded along similar lines in creating unified national organizations for young people.

Actions taken by the temporary Council which met at Denison in 1939 anticipated this Franklin College meeting. At Denison the decision was made to merge the various Northern Baptist activities with young people in one national organization and the name Baptist Youth Fellowship was proposed. Action was taken requesting the various states to convene representative meetings of young people to discuss the Denison findings and to make recommendations concerning them. Following these meetings consideration was given to the findings and the recommendations by the Council on Christian Education and by the various denominational national organizations. Finally, at Wichita last summer the Northern Baptist Convention itself approved by unanimous vote the proposals originating at Denison and the recommendations from the various states as reviewed and adopted by the Council on Christian Education. Here the "go" signal was given for action establishing the Youth Fellowship.

Among the proposals to be reviewed at the Franklin College conference are those providing for relationships of the Baptist Youth Fellowship. The new Youth Fellowship expects to co-operate fully with the Northern Baptist Convention and with the Council on Christian Education of that body. It is expected to have representation on the Council on Christian Education of four young people not over twenty-five years of age at the time of their election by the National Council of the Baptist Youth

Fellowship. Within the Council on Christian Education there is a Youth Committee consisting of seven Council members, four of whom are Council representatives of the Baptist Youth Fellowship, and three representing respectively The American Baptist Publication Society, the Board of Education, and the General Council of the Northern Baptist Convention.

Also to be reviewed at Franklin is the proposal to establish an Advisory Board consisting of the members of the Youth Committee of the Council on Christian Education, the Young People's Professional Staff, the officers of the Baptist Youth Fellowship, the President of the Northern Baptist Convention, the chairman of the Council on Christian Education, and the past President of the Baptist Youth Fellowship.

The national headquarters of the Baptist Youth Fellowship will be at 1701 Chestnut Street, Philadelphia, Pa., until April 30, 1942, where the youth staff of the Council on Christian Education and of the Youth Fellowship is being established under the supervision of Dr. Oliver deWolf Cummings, who began his work as national secretary on December 1, 1941. Decision concerning location after that date has yet to be made. Until this date, the activities of the Baptist Young People's Union of America are being continued at the Chicago headquarters and of the World Wide Guild and other phases of the program of Missionary Education at the New York headquarters of the Board of Education.

Work in local churches will continue as at present with the full support and assistance of the Baptist Youth Fellowship, and subject to such changes from time to time as the local church may determine. The Baptist Youth Fellowship will likewise work through the existing youth groups in the several states and offer counsel and assistance through the present channels and through such other channels as the young people of each state may provide. In state areas which develop a unified or correlated youth work the Baptist Youth Fellowship shall also co-operate directly with such groups.

The active co-operation of all the young people and their leaders throughout the Northern Baptist Convention will be solicited in an effort to build a vitally Christian program adequate for the great needs of the present hour.

Full particulars of the actions at Franklin College and of their bearing upon the local church will be given later. In future articles BAPTIST LEADER will tell of the progress of the Baptist Youth Fellowship.

SAUL gave himself to his new Master with the same zeal and abandon that he had formerly used in the service of the synagogue. Would that we might say of all Christians that they spend time and money as liberally for the cause of Christ as they formerly did for their own gratification and for selfish pleasures.—J. SHERMAN WALLACE.

Groundwork For a Year's Activities

By EGBERT C. PRIME¹

WE consider the annual retreat for the officers of our youth groups to be one of the happiest and most profitable events on our church program. We profit so much from the occasions that we wish it were possible to take the whole group, but we find that fifteen or twenty young people will concentrate better than a larger assembly.

Plans for the retreat are made in the early summer before the pastor and the young people start on vacation; follow-up work, of course, has to be done as soon as church renews its efforts in the fall. We have been fortunate each year in having placed at our disposal a large summer house belonging to some of our congregation.

The personnel consists of the cabinets of the youth groups, a chaplain and the pastor. We favor having a visiting chaplain, with a new and unfamiliar voice and approach, rather than the pastor. This enables the pastor to give more attention to the conferences, and as the guest chaplain "sits in" on the conferences, he often can give new and helpful suggestions.

We always choose carefully a theme for our retreat and suggest topics that we desire to discuss under the general theme. This theme is given to the chaplain before vacation.

The retreat costs us only about one dollar each. As much of the food as possible is prepared before leaving the city, and delegated members of the group prepare the meals and wash the dishes.

The retreat opens with supper at 6:30 on Friday evening. Most of that evening is spent in becoming oriented, making clear our purpose, becoming acquainted with the chaplain and our surroundings. Personal devotions precede "lights out" at 10:45.

Saturday is the really "big" day, with the rising bell sounding at 7:00. The Galilean service on the beach at 7:30 is one of the most impressive events of the retreat. The young people are serious in the morning conference period from 9:30 to 11, as they formulate a skeleton program for their year's work; a free period follows from 11 to 12. We aim to combine work and pleasure in these three days.

The longest program-building conference period is from 2 to 4 o'clock on Saturday afternoon, when the young

people practically complete the outline of their work. A long free period follows from 4 to 6 P.M., giving ample time for swimming or games.

The combined groups report at 7:30 that evening, and suggestions are made regarding closer co-operation among the groups, and particular events in which all might unite. All but the pastor and one assistant leave the house at 8:30 for a moonlight stroll on the beach. When the young people return, the large living-room has been transformed as much as possible to give an atmosphere of worship for the devotional service at 9:00, followed by an impressive communion service around the fireplace, conducted by the pastor and chaplain. One tall candle on the table and the fire are the only means of light for the first part of this service. Following the message and the partaking of the elements, a consecration service is held. Smaller candles

have been placed around the edge of the communion table. One by one the young people take a candle, light it at the taller one, make some resolution known only to themselves and then silently place the lighted taper around the edge of the fireplace mantle. When all have been placed in position, the lights will reveal clearly a picture of "Christ the Light of the World," or "Christ in Gethsemane." After a moment of quiet everyone is requested to retire at 10:00 without making any conversation.

The Sunday rising bell rings at 6 o'clock, and following devotions at table and a hasty breakfast, a "clean-up" campaign is conducted, preparatory to leaving for the city, some forty-five miles distant, to attend our own service at 11 o'clock, where the pastor preaches and where many of the young people are church school teachers.

The spirit manifested throughout these retreats is most wonderful, and a trial by any society will mean their continuance. Of course, the retreat does not guarantee a good year's work—that depends upon the leaders and the co-operation they receive—but when the ground-work has been laid so carefully, the year's work is well under way and has a unity that would be difficult to achieve otherwise.

THE CHURCH OF GRAY'S "ELEGY"

IN THE CHURCHYARD AT STOKE POGES, WHICH GRAY IMMORTALIZED, THE POET IS BURIED

Basil Avezathe



DO you remember a hot spring afternoon when all the world seemed to be made for exploring and adventure—and you were chained to a schoolroom desk and advised to memorize Gray's "Elegy Written in a Country Churchyard"? Drowsily you droned, "The curfew tolls the knell of parting day . . . the curfew tolls the knell of parting day . . ." and wished with all your heart that Gray had never written.

But now his words come back to you, and you realize at times their quiet beauty, the exquisite music of the lines and the grandeur of the thoughts. When these lines come back to British men and women . . . who also had some memorizing to do in school! . . . many of them can go to the ancient Church of St. Giles where in the same churchyard that his genius immortalized, sleeps the poet, Thomas Gray, who lies buried by the side of his beloved mother. Perhaps if you had seen the actual spot where the stanzas were written, that afternoon of memorization would have seemed less of a chore.

It is said that the night before the victory of Quebec, General Wolfe turned to his officers and said of Gray's Elegy, "Gentlemen, I would rather have written those lines than to capture Quebec tomorrow."

¹ Pastor of the First Baptist Church, Pawtucket, Rhode Island.

BIBLICAL ZOOLOGY

PART A (Name the following animals.)

1. He replaced Isaac in Abraham's sacrifice.
2. These destroyed forty-two children who had mocked God's prophet.
3. The three hundred men in Gideon's chosen band lapped water like these.
4. The animal on which Rebecca rode to meet her fiance.
5. Saul was searching for these just before he was anointed king.
6. He spoke to Balaam.
7. John the Baptist had a garment made from the hair of this animal.
8. The skin that Jacob used to aid in deceiving his father.
9. Animals used by Pharaoh in pursuing Israel.
10. Jonah is always associated with this one.
11. They eased the misery of Lazarus, in Jesus' parable.
12. Mordecai rode this one through the streets of the royal city.
13. Animals cared for by Abel.
14. Michal, David's wife, once made a pillow of the hair of this animal.
15. The animal Jesus rode during his triumphal entry.
16. He helped the king of Syria to escape from Ahab.
17. The lost animal in one of Jesus' parables.
18. The animals of fire that carried Elijah to heaven.
19. Animals suggested by the imagery of Psalm 23.
20. Daniel had a miraculous delivery from these.
21. Used by the prophet Nathan in a parable.
22. Animals involved when Jesus healed two men of demons.
23. Samson made a riddle about this one.
24. False prophets were compared with these.
25. The animal killed to celebrate the return of the Prodigal Son.

PART B (Fill in the blanks with the word "bird," or the name of some bird.)

1. The Spirit of God descending like a _____.
2. Be ye therefore wise as serpents, and harmless as _____.
3. Before the _____ crow, thou shalt deny me thrice.
4. Thy youth is renewed like the _____.



Acme

NO PLACE IS MORE DELIGHTFUL THAN ONE'S OWN FIRESIDE.—CICERO

5. His locks are bushy, and black as a _____.
6. Doth the _____ fly by thy wisdom, and stretch her wings toward the south?
7. Yea, the _____ hath found an house.
8. Even as a _____ gathereth her _____ under her wings.
9. The daughter of my people is become cruel, like the _____ in the wilderness.
10. _____ shall dwell there, and satyrs shall dance there.
11. Wheresoever the carcass is, there will the _____ be gathered together.
12. Gavest thou the goodly wings unto the _____? or wings and feathers unto the _____? which leaveth her eggs in the earth, and warmeth them in dust?
13. I am a brother to dragons, and a companion to _____.
14. The foxes have holes, the _____ of the air have nests; but the Son of man hath not where to lay his head.
15. They shall mount up with wings as _____.
16. The _____ brought him bread and flesh in the morning.
17. How say ye to my soul, Flee as a _____ to your mountain?
18. Ye are of more value than many _____?
19. Yea, the _____ in the heaven knoweth her appointed times.
20. We roar all like bears, and mourn sore like _____.
21. As for the _____, the fir trees are her house.
22. Yea, the _____ hath found an house, and the _____ a nest for herself, where she may lay her young.
23. There is a path which no fowl

knoweth, and which the _____ eye hath not seen.

24. And found in the temple those that sold oxen and sheep and _____.

25. Their glory shall fly away like a _____.

(Answers on page 41)

A FAITHFUL FRIEND

There is no treasure which may be compared unto a faithful friend;
Gold soon decayeth, and worldly wealth consumeth, and wasteth in the wind;
But love once planted in a perfect and pure mind endureth weal and woe;
The frowns of fortune, come they never so unkind, cannot it overthrow.

—AUTHOR UNKNOWN

If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon men's immortal minds, if we imbue them with high principles, with the just fear of God and love of their fellow men, we engrave on those tablets something which no time can efface, and which will brighten and brighten to all eternity.—
DANIEL WEBSTER, *Speech*, Faneuil Hall, Boston, 1852.

LET the path be open to talent.—
NAPOLEON BONAPARTE.

A SOLITUDE is the audience-chamber of God.—W. S. LANDOR.

Say What You Mean

By A. C. KRUER

IF it were possible to chart the attention of our pupils, representing their moments of attention with a black line, their lapses into inattention with a white space, the average attention-graph might represent a broken or a checkered line. A number of causes undoubtedly contribute to inattention, but one ought especially to concern us as teachers. When ambiguous words are used continually throughout the lesson discussion pupils inevitably lose interest. It is peculiarly characteristic of most individuals to shy away from those things with which they are not familiar.

Unfamiliar Words Mean Unfamiliar Ideas

A word serves only as a vehicle of thought. However, a single word may be the potential expression of more than one idea or a single object. Organizations, institutions, movements, and the like have their own peculiar vocabularies.

Organized Christianity, such as a denomination or a church, makes no exception to this rule. Our vocabulary embraces a number of terms distinctively our own, many of which have been taken from the Scriptures, many others accumulated with time and experience. When in our church school teaching we intro-

duce one of these terms with whose meaning members of our group are not acquainted, their minds are tempted to do something else, something familiar, whether or not it relates to the immediate study.

We introduce, for example, the word *salvation*. Surely everybody knows what we mean. Ah, but *does* everybody? We use it frequently in our teaching and understand that it signifies deliverance from sin and its consequences, redemption through Jesus Christ, reconciliation to God. Some Sunday morning, ask a group of average pupils to define the term; it will amaze you how few will be able to give a definition.

Faith may be considered another term which, although it is well known as a word, also can leave a vague impression in many minds. For them it seems to be abstract and meaningless for any practical purpose. *Real faith* is *believing*, putting confidence in someone, primarily God, also in God's people, *with reference to a definite objective*; as the author of Hebrews states it (11:1), it is "assurance of things hoped for, a conviction of things not seen"—but things nevertheless believed to exist or to be forthcoming. For example, faith takes the guess and the uncertainty out of that life

beyond this one, out of the existence of God, out of a great many of life's mysteries.

Grace has a vital part to play in our teaching with reference to God's dealings with men. The word connotes God's favor, entirely unmerited by us, in sending Jesus into the world to point and bring us to himself. The word, however, is likely to fall upon the pupil's ears without registering the desired effect, unless we stop to clinch its meaning for them.

To cope with this problem, we teachers must have as much of a working knowledge of our pupils' vocabularies and of their intellectual and religious backgrounds as possible. It is even more essential that we ourselves first understand those things that we endeavor to teach others.

The Problem of Misunderstood Words

Somewhat different, yet of no less significance, is the matter of employing terms that will be misunderstood or misinterpreted by our listeners. With so many people trying to dispense religious truths—also things not so true—from so many different angles or viewpoints, and with so many of our Christian terms being used in a secular sense with a different connotation, we must exercise care lest some of our pupils carry away the wrong impression due to our use of words.

That word *sin*—to many it has a connotation entirely unworthy of its larger significance; they think of it as the commission of isolated acts in violation of the Ten Commandments or others of God's moral precepts, or perhaps as conduct not in keeping with certain more or less fanatical or biased notions of zealous church people. Sin is in reality willful disregard, not merely of isolated divine precepts, but of the supremacy of God and of his sovereign will. In the light of this more comprehensive definition, sin becomes something far more significant than disobeying a more or less arbitrary rule.

Now we come to *stewardship*. How many people have an adequate conception of its implications? The word frequently is used these days, and quite glibly. The average church-goer has listened to so much ranting and exhortation on the subject that he has come instinctively to think of it as "a lot of *stew* over the *hardship* of getting money out of people for religion," or something to that effect. Far more than

THE OLD MANOR HOUSE AT SCROOBY, NOTTINGHAMSHIRE, ENGLAND, WAS FROM 1588 TO 1608 THE HOME OF WILLIAM BREWSTER, WHO ORGANIZED THE PILGRIM CHURCH HERE. HERE ALSO CAME WILLIAM BRADFORD TO LISTEN TO THE PREACHING OF JOHN ROBINSON. WILLIAM BREWSTER HELD THE POSITION OF POSTMASTER AND BAILIFF IN THE TOWN, AND ONE OF HIS DUTIES WAS TO SUPPLY RELAYS OF HORSES ON THE ROAD. HE MATRICULATED AT PETERHOUSE, CAMBRIDGE, AT THE AGE OF FIFTEEN; HE AND JOHN ROBINSON WERE THE MOST SCHOLARLY OF THE PURITAN BROTHERHOOD IN THE NORTH OF ENGLAND. BREWSTER IS REGARDED BY MANY PEOPLE AS THE REAL LEADER OF THE PILGRIM FATHERS. HE WAS THE DIRECT ANCESTOR OF HENRY WADSWORTH LONGFELLOW AND ULYSSES S. GRANT



YOUNG PEOPLE'S LEADER

that, stewardship involves the conduct of our entire lives with reference to God to whom we shall one day give account, not simply of our gifts to a church, but of the dispensation of our possessions, all of them, also of the use of our time, energies, and talents, as Jesus clearly taught. Stewardship therefore covers a wide and vital area of the Christian's living.

We shall go a long way toward clearing up spiritual matters in many troubled or uncertain minds if we seek diligently to interpret carefully according to God's teaching these terms that are not yet clear to them.

Clearing the Ground

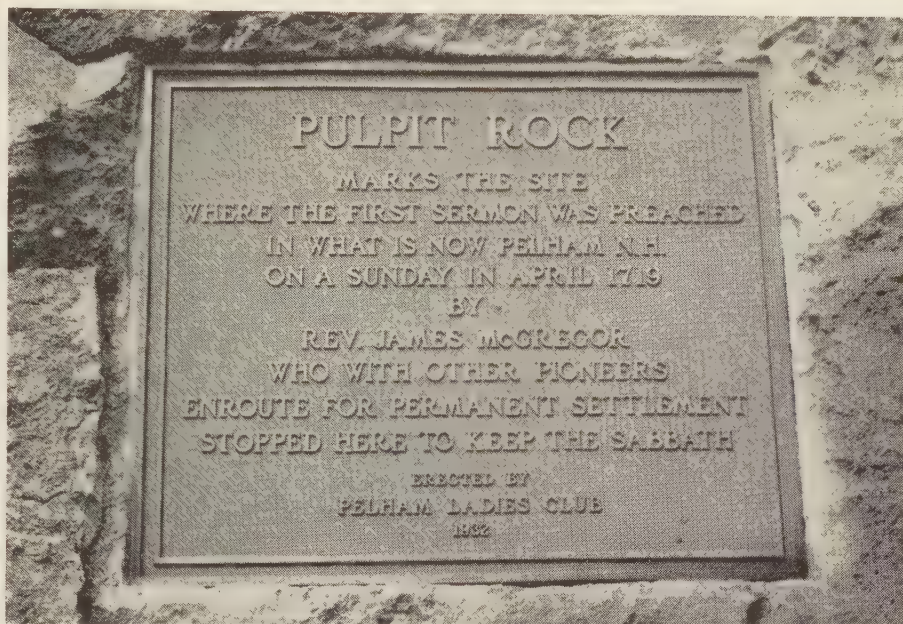
Logically, the way to prevent inattention due to misunderstanding or failure to comprehend at all seems to be to clear up the situation by explaining as speedily as possible the terms in question. In actual practice, however, this hardly can be carried out in so simple a manner, for making the initial part of the lesson period a study in words, definitions and explanations is highly inadvisable.

This effort to clarify terms must be a continual process; it will, in most cases, be necessary to review, since people forget easily and what is learned today must be clinched next week and the week after. This effort at repetition must be handled deftly, however, in order to avoid monotony, another breeder of disinterest and inattention.

It is expedient not to undertake the clarification of too many terms in the course of a single lesson; perhaps one, or at the most two or three, can be taken up in a period. In all of our teaching we must remember that there will be many more lesson periods in the weeks or years to come—we need do everything as though this were the last time we would meet our class.

Most of the words in question *connote*; that is, they signify more than their original meaning. An effective means of clarifying the meaning of *salvation* would be the recitation, along with the word, of its definition, *salvation*, by which we mean "the deliverance from sin and its consequences, through the death and the resurrection of Jesus Christ." On the heels of this statement might come an elucidation of the term *sin*, not as the infraction of isolated moral laws, but as disobedience to God's sovereign will. This more comprehensive method insures more effective instruction.

In the process of reviewing it is simple and effective to say, "And, we decided the other Sunday, you recall, that real faith must have a definite objective; we have faith in God that something defi-



Camera Guild, Inc.

nite will transpire." Or, perhaps better, it may take the form of a question, "What did we decide last week that the concept of *stewardship* actually implies?"

Remember: We do not have the task of displaying for the admiration of our hearers as many polysyllabic terms as we can glean from our dictionaries or

doctrinal accumulations. We teach in order to induce learning, to increase knowledge, to stimulate spiritual growth, to encourage the formation of right attitudes and to introduce new activities and skills. The clearer our teaching, the greater will be our opportunity to reach these objectives.

ANSWERS to BIBLICAL ZOOLOGY

(Concluded from page 39)

PART A

1. Ram (Gen. 22: 13)
2. Bears (II Kings 2: 24)
3. Dogs (Judg. 7: 5)
4. Camel (Gen. 24: 64)
5. Asses (I Sam. 9: 3)
6. Ass (Num. 22: 30)
7. Camel (Mark 1: 6)
8. Kid (Gen. 27: 16)
9. Horses (Exod. 14: 9)
10. A great fish (Jonah 1: 17)
11. Dogs (Luke 16: 21)
12. Horse (Esther 6: 11)
13. Sheep (Gen. 4: 2)
14. Goat (I Sam. 19: 13)
15. Ass (John 12: 14)
16. Horse (I Kings 20: 20)
17. Sheep (Luke 15)
18. Horses (II Kings 2: 11)
19. Sheep (Ps. 23)
20. Lions (Dan. 6: 27)
21. Sheep (Ewe lamb, 2 Sam. 12: 3)
22. Swine (Matt. 8: 32)
23. Lion (Judg. 14: 14, 18)
24. Wolves (Matt. 7: 15)
25. Calf (Luke 15: 23)

PART B

1. Dove (Matt. 3: 16)
2. Doves (Matt. 10: 16)

3. Cock (Matt. 26: 34)
4. Eagle's (Ps. 103: 5)
5. Raven (Song of Solomon 5: 11)
6. Hawk (Job 39: 26)
7. Sparrow (Ps. 84: 3)
8. Hen, chickens (Matt. 23: 37)
9. Ostriches (Lam. 4: 3)
10. Owls (Isa. 13: 21)
11. Eagles (Matt. 24: 28)
12. Peacocks, ostrich (Job 39: 13-14)
13. Owls (Job 30: 29)
14. Birds (Matt. 8: 20)
15. Eagles (Isa. 40: 31)
16. Ravens (I Kings 17: 6)
17. Bird (Ps. 11: 1)
18. Sparrows (Matt. 10: 31)
19. Stork (Jer. 8: 7)
20. Doves (Isa. 59: 11)
21. Stork (Ps. 104: 17)
22. Sparrow, swallow (Ps. 84: 3)
23. Vulture's (Job 28: 7)
24. Doves (John 2: 14)
25. Bird (Hos. 9: 11)

THE truth is always the strongest argument.—SOPHOCLES.

EVERY thought which genius and piety throw into the world alters the world.

—EMERSON

What Learning Is Permanent?

By A. Q. BURNS

THAT question turns out to be humble bread for modern educators of scientific mind. Dr. Pressey of Ohio State University looks at America's vast bill for education, three billion dollars annually, required to educate thirty million youth at the hands of a million teachers and suggests forcefully that the American Taxpayer has a right to expect considerable permanent learning therefrom.

However, his recent book, *Psychology and the Newer Education*, virtually proves that permanent learning is so slight "as to make one gasp." His chapter, "The Results of Schooling," sets forth the results of carefully controlled tests on the permanence of learning. For example, when a student satisfactorily passes an algebra examination at the end of a school term, exactly how much of that very material will he know at the end of the following term? The tests show that he will know only about 45 per cent of the material at the end of the first half-year after passing the regular credit examination, and only about 24 per cent at the end of two years following the original examination.

Any adult can verify the general nature of this forgetting curve by trying to recall his own high school or college work. If he feels that the chief value of his school work, after all, was the personal touch of his teachers, let him then try the task of recalling exactly the names and the subjects taught by those teachers. Don Herold, humorist and writer for national magazines, faced this task when his own daughter was ready for college. He makes the assertion that of the sixty or more teachers whom he encountered during his educational journey through youth, about six of them definitely helped him, about the same number definitely injured him and he remembered that dozen therefore, but forty-eight of his former instructors seemed to be little more than unremembered nonentities.

Educators far and near jump up to say that other values exist in education besides the facts that are remembered and the teachers that are recalled. Some even go so far as to say that factual learning ought not to be a major objective of public education anyway, except for a few basic elements such as the mother tongue in oral and written usage, a simple skill with numbers and a working acquaintance with one's world. Beyond that, they say, education forms useful habits of living together with others, develops certain skills in finding

source materials and promotes loyalty toward the basic ideals of integrity, honesty and fair play. "The only important effects of education and perhaps the only lasting ones," declared Dr. E. G. Conklin, the great Christian scientist of Princeton, in addressing the 1939 meeting of the National Education Association, "are the formation of good habits of body, mind, and morals." In brief, they are asserting personality development to be a more important objective than remembered facts.

More power to educators as they seek to justify our enormous education bill. If they cannot balance the budget with any creditable showing of stored-up knowledge, let us glory that the budget is being balanced with spiritual values.

That optimism, however, has little support from Dr. Pressey. According to his tests, little is known at all about the effect of the public school upon the growth of personality. He even declares that public educators have not come to the point of discussing seriously any such desirable effects for the simple reason that no systematic and authentic educational accounting has been developed by which they may make intelligent appraisals.

If that is the case with public education, what shall we say about religious education? What learning is permanent in our field? What teaching occurs in our religious education schools from which pupils might be expected to store up knowledge? Here we face some embarrassing facts.

With unending repetition the International Sunday School Lessons make their way around the Bible clock every seven years or less. From youth to adulthood regular church school people have talked about the same Scripture lessons time and again. However, the Hebrew mind through which most of our Bible materials are expressed was a highly pictorial mind. It reveled in spectacular and unusual features. These strike the child mind with great force and stick with great tenacity. The screen version of "Green Pastures" well illustrates how the child mind can drink in all these vivid elements indiscriminately making no distinction whatever between the figurative and the literal. Artists find rich material in the story of the flood. Noah and the ark, the pillar of fire, the crossing of the Red Sea, the tower of Babel, Daniel in the lion's den, and Jonah and the whale. Imagery runs wild even beyond the artist's power to capture it, in Ezekiel's wheels within wheels and

in the strange beasts of Revelation with horns rooting in still other horns. Grown men with a long church school background sometimes carry in their minds from childhood to adulthood rather definite pictures of the devil as a cloven-hoofed, forked-tailed creature while God is regarded equally naively as a large, austere, long-bearded man, seated in a great chair, a sort of magnified type of Michaelangelo's "Moses." Surely much of such material is largely ornamental in the memory rather than fundamental. If such things were never learned or forgotten when learned how much loss would result therefrom? How often it is the vivid, the bizarre, the unusual, the less significant elements that are remembered!

We must go into other areas and follow other methods to bring men under
(Concluded on next page)

EDUCATION SHOULD FIT THE INDIVIDUAL TO PERFORM SKILLFULLY, JUSTLY AND MAGNANIMOUSLY ALL THE ARTS OF PEACE
—JOHN MILTON

H. Armstrong Roberts





Ellis O. Hinsey

How BIG Is YOUR Bible?

By ANNE WEST

WHEN I was a little girl my home town Sunday school held a Bible Sunday. The minister and his helpers prepared for it days ahead of time. Notices appeared in the weekly paper, and people received cards asking them to bring their Bibles with them to worship service. Then, on Bible Sunday, these Books were arranged on tables in display form for everybody to see. There were thick Bibles, long Bibles, Bibles you could close your fingers around, family Bibles that had come down through the generations, glossy new Bibles just off the press, Bibles with big print, Bibles with print so small you needed a magnifying glass to read, handsomely bound Bibles—Bibles of all descriptions.

Beside the pulpit, there stood a stack of Bibles, all alike, which the minister gave to the persons having the most unusual volumes in the display. These gifts went to the owners of the oldest Bible, the newest, the largest, the tiniest.

That day, I saw Bibles so large they could scarcely be carried by one person, and some so small that two of them could easily be slipped inside the same tiny blouse pocket. However, the impression that stands out above all others is my memory that few of the Bibles, even the old, old ones, looked thumbed or worn.

Nothing is ever really ours until we have used it. Even the precious truths that God has handed down do not really belong to us so long as we have not read and accepted them.

Some of the Bibles were worn and ragged only in places. With the Books shut, you could look closely and see darker streaks where certain favorite

parts or chapters had been read and re-read. These streaks contrasted strongly with the bright, clean, pages that had scarcely, if ever, been turned.

That observation started a habit with me. When I walk into a home and see the family Bible, when I talk with a minister in his study, or when I see the Books that come to prayer meeting or Sunday school, I take careful note of the parts that are frayed. Then I know how big that person's, or that family's, Bible is.

How big is *your* Bible? Is it a slim little volume that embraces the Psalms and nothing more? (That section is the acknowledged favorite, you know.) Or does it start with Job and go to the end of Solomon's Song, excluding everything but these five wonderful books of poetry? Are Paul's Epistles the only works that find a place there? Or do you give the epistles of James, Peter, John, and Jude an opportunity to speak their messages, too? Perhaps your Bible includes merely the Four Gospels, those magnificent books that bring God's greatest, personal messages to us. Perhaps it includes only the New Testament, because the "Old Testament is such laborious reading."

Are you leaving out the Revelation? The romantic pages of history? The early books, which relate those first stirring adventures of the human race? The exciting chapters bright with the predictions of the prophets?

It is only right, of course, that we should have favorite books or stories in our Bible. Some of them, like Ruth, have a universal appeal. Others answer questions, soothe perplexities, or bring comfort to people in different circumstances or times of life. Whatever is of greatest

inspiration to us individually is the part we should turn to again and again.

To close our eyes and our hearts to the remainder of the Book, however, resembles listening to only the first act of a great opera, or opening the Christmas package only half-way down. All of God's word is important for us, and the parts we like best only grow richer in meaning when they take their proper place in the whole.

If *your* Bible were placed on the shelves of your library, would you have to look closely between the volumes to find it, or is it big enough to overshadow all the others?

Just how big is your Bible?

WHAT LEARNING IS PERMANENT?

(Concluded from page 42)

the dominion of the same spirit and ideals that motivated Jesus. When he defines sin as wrong, personal, inward choice we may even have to unlearn that convenient excuse which charges all sins exclusively to Adam. When science throughout high school and college shows an unfolding development of our earth comprising millions of years, we may have to reinterpret the simple picture of creation occurring in six days, each with a morning and an evening. It is a real problem to decide what place to give the pictorial elements of the Bible in order to retain their appeal and beauty and at the same time to emphasize the more-difficult-to-learn spiritual values.

Already this redeeming process is embodied in our better denominational literature, but its effectiveness depends upon the teacher's carrying it through to the learners. With teaching materials graded for the needs of different ages of pupils, it is not asking too much to expect that no unlearning will have to be done in later life. Better a little learning that is right than much learning that later impedes the spiritual progress of the student.

Two facts we may observe concerning the permanence of learning: first, that permanence depends upon the zestfulness of the learning process, the skill of the teaching procedure and the frequency of recall; second, that the major objectives in the church school should be definite spiritual enrichment rather than merely factual material. Algebra formulas pass rapidly and permanently into the limbo of oblivion mainly because they are rarely used after examination even though they were taught with the fascinating skill of a Horace Mann. So in religious education, we must teach materials that will be used frequently thereafter. Only so can learning become permanent in the field of religious education.

The Director's Job

By LUCY WETZEL McMILLIN

SO you're going to give a play? And you have been trusted with the responsibility of making it a success. Would it help to seek answers for a few questions about the choice of the play, the characters, and the general setting and make-up?

How will you choose your play?

What about choosing characters?

What about rehearsals?

How much setting and make-up are necessary?

What effect will the play have on the players and the audience?

The job of directing a play is very exacting; make no mistake about that. However, if one is sincere in making the attempt, certain procedures may be simplified greatly. Of course, anyone can take good play-production courses in a near-by college, and it is always easy to get books setting forth the tricks of the trade. But maybe this job has been thrust on you and you have no time for that now. In that case, may you find the following suggestions helpful.

Choosing the Play

First let us consider the problem of picking out a good play. The type you choose depends on the occasion when it is to be used. One-act plays are a great blessing for almost any occasion. For the sermon time in church they are almost a necessity. In the short play you find a variety of theme, a speeding up of action and story, simple settings as a rule, and any number of characters. One-act plays offer opportunity for professional and amateur alike, but your concern is to shape up a green group into a cast that can present a vital message through a drama of less than an hour.

Play companies will send you catalogues with thumbnail reviews. From time to time you will find in these columns longer reviews that give an idea of theme, and the setting of the play. As you check through such lists, consider, (1) the message you wish to present, (2) the people available for the parts, (3) the possible audience, (4) the place where the play will be presented, and what lights and setting are available there, and (5) the question as to whether or not the play will have a real lift for those who take part. With these things in mind choose your play.

The Cast

Next, you must think about selecting appropriate characters. Some directors always use tryouts for the parts. Others ask a committee to work with them in

selecting from the school, the church and the community those best fitted for the various characterizations. Take care in assigning emotional and difficult parts. Consider a person's background. For instance, if there has been the tragedy of an arrest in a certain home, don't give a younger brother the part of a detective or of a criminal. If you know about any past love affairs in the group you may save yourself embarrassment, also.

Rehearsals

Having selected the play and chosen the cast, assemble everyone for the first rehearsal. Tell the story of the play. Pass out the books and read it through aloud, each taking the part assigned him. Discuss any character or situation until there is a common understanding of the theme and the approach. Begin memory work at once. Make the third meeting a walking rehearsal. That is, put chairs around to represent needed furniture and entrances and make everyone read the lines from the places on the set suggested by your script. *Memorize, memorize!* Forbid use of the books as soon as possible, making it easy for the action to progress with each rehearsal. Practice even the simplest movements—walking, sitting, standing, entering, putting on wraps, etc. Arrange as many rehearsals as possible on the stage where the play will be presented. You must have at least one full-dress rehearsal, with lights, properties, settings and make-up all in place.

Necessary Setting and Make-up

No doubt you took these into consideration when you chose your play. Many offerings depend on lights and coloring to create the mood of the drama. In others the extreme simplicity of curtain arrangements adds to the effectiveness of the words and the acting. You can give some rooms an "outward look" by the effective use of a window or a door; you can achieve a warm, hospitable atmosphere by the use of a fireplace or a judicious arrangement of curtains and lamps. Some of the greatest modern plays are wholly lacking in furniture. *Our Town*, by Thornton Wilder, has no set at all. You can find plays written for presentation in the church auditorium, depending on the dignity of the pulpit to add to their message. See *Six Altar Plays*, published by Walter H. Baker Co., as one instance.

There's magic in grease paint. The majority of us are not artists, but we do have good players in our group. The

following suggestions may help to make the most of such. *Time To Make Up*, published by Walter H. Baker Co., is an excellent handbook. It supplies the fundamental principles of the art of make-up, and many suggestions for straight and character roles. You will find that a "make-up party" can be real fun. Invite the cast to your home and practice applying grease for various characterizations until all have become proficient in applying their own paint.

When you come to make-up for your play, remember the old adage about being moderate in all things. This is still excellent advice. Better too little than too much when it comes to grease paint. Remember that blue light shining directly into stage faces makes grotesque, sometimes skull-like shadows; red light seems to take away a goodly amount of rouge and lipstick. Be sparing with eye shadow, lining pencils, and purple reds. Use a good cold cream as foundation, blend your colors carefully, then add a little powder to take away the grease. In a small room use dry rouge, powder, lines and few shadows to give characters a more natural appearance. In your last rehearsal, check carefully to notice what the color and the intensity of the lights—spot, foot and overhead—do to the coloring and the lines on the faces of your characters.

Distributing Jobs

Frequently amateurs do not appreciate the importance of stage-manager, make-up man, business manager, or electrician. In many churches not only most of the responsibility, but much of the work falls on one person. As the coach is able to delegate tasks to others and spread enthusiasm among a number of persons, he approaches successful directorship.

Telling the Audience

Each director should study to increase his knowledge of technique and materials for play production. He should know as much as possible about the play characters—their backgrounds, ideas, and ideals—that he may mold these into a unit and present one vital message to the audience. Remember that the audience does not expect to be confused or dismayed by vague acting, speaking, or character portrayal. It is your job to explain to each player the points he may have missed, and to build into one team personalities that might clash or confound other players or audiences.

It is worse than a waste of time to
(Concluded on next page)

What's in the Basement?

BY BASIL MILLER

BUT," I asked, "what's in the basement?"

"Let me show you," returned my guide, ignoring my question, "the young people's social hall. This way, please."

I followed meekly, holding in abeyance my question about the basement. The young people's social hall consisted of a simulated log hut with wide open fireplace and broad mantel, where the young people held their classes on Sunday. It was turned into a social hall during the week.

The thick rugs, the cozy furnishings, the deep chairs all helped to make a delightfully informal atmosphere.

"Just right for youth," I said to the young lady who was escorting me through this modern church school plant.

"Yes, we like this homelike place for meetings," broke in my guide without giving me a chance to ask my favorite question, "What's in the basement?"

I had seen the well equipped adult classrooms and the hall where the large men's Bible class was conducted. I saw where they housed every pupil in the school who was considered anybody, but my question about the basement was ignored.

When I had seen everything but the basement my tour director turned me over to the janitor who meekly consented to show me this neglected spot.

Do you know what I found? The situation that prevails in far too many churches. All the children's classes were crowded into small rooms that were lighted poorly and miserably ventilated. The modern equipment in the upper rooms put to shame the furnishings of these basement dungeons. A few old maps, some makeshift knickknacks that might have passed in the days of the little red schoolhouse, sand tables and a few old rusty scissors kept, as I learned, "the tiny tots employed." The few tables stood too high for the children to reach from the still higher chairs. In imagination I could see their little legs dangling, and the teacher wondering why they were so wiggly.

"Really," the janitor confessed, "we don't take visitors through the basement —"

"But I insisted," I said.

"They built this plant," the janitor went on, "for the grownups, and forgot about the coming generation."

Have you thought about your basement? Some of you would be very glad to have basements, I am sure. You are crowded into one-room plants, where

everything has to remain more or less a makeshift. But where we have basements we use them as crowded, unlighted, dark, and poor substitutes for classrooms for assembly halls.

"But," argue many workers in the school, "they are good enough for the children. They don't know any better. And besides, who else would go down there?"

Well spoken. No other group in the school will take to those dingy places. Of late I have visited numerous Sunday school plants across the nation; many of them house large schools; they represent practically all denominations. I have been amazed at the number of churches where the children are crowded into the unwanted spaces of the plant.

Trained children's workers insist upon the need of proper equipment, better lighting and suited ventilation.

"What," you ask, "can we do about it?"

First, survey your situation. Inspect every room. Note those cold cement floors that seldom have any rugs on them. Look at the dark, dull paint on walls and woodwork. Try to find out where the air, if any, comes from and how ventilation can be adjusted. How can the lighting of the rooms be improved? How can you secure adequate heating for the winter?

What about equipment for the younger groups? Do you have blackboards and tables of proper size, comfortable chairs and coat racks?

When you have made that survey, go to the public schools of your community and discuss your needs with teachers and principals. Then return to your own basement and go to work.

Lighten the painting everywhere. Cover the floors with rugs, or painted burlap (if that is priced nearer your budget). Let sunlight into the rooms, if possible; otherwise install some of these new daylight fixtures. Floor lamps with gaily colored shades will add to the attractiveness of certain rooms.

Plan to put some birds in the basement for the younger children to enjoy. They will have to be transported each Sunday, but the little children will enjoy them.

Equip the basement properly for a child's workshop, and remember that the Beginners' needs differ from the Juniors'. Put play tools and work tools in those rooms. Naturally the program of activities will determine exactly what the children need, so be sure to work in close harmony with the teachers.

Where it is necessary to divide the basement into rooms, celotex partitions that are placed on rollers make it possible to shift from assembly hall to classroom equipment.

Make this a principle in modernizing the basement: Give the children the best that your resources will furnish. Remember that you are trying to maintain an atmosphere that will indirectly predispose the child toward religion during the formative period.

Make your basement like that of another school I recently visited, where the tour escort said, "I want you to see our basement first. It is our show spot. We are proud of it."

THE DIRECTOR'S JOB

(Concluded from page 44)

present cheap plays when there is such an abundance of dramatic expression that will lift and challenge. In this day of testing, faith, truth, hope, love, and Christian service, presented sincerely and dramatically may have an important part in building a better world for tomorrow. So tell your audience a tale that they can understand; inspire them to see themselves in your story, and amuse or uplift them according to your aim.

Your characters are in their appointed places, the audience is waiting . . . the curtain swings. . . . Here is a sincere wish for real success!

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THE best of the drama is often in the "asides." The most revealing passage in the essay is often between the marks of parentheses. It is as though the author had said, "This is not part of my theme, but it is in my mind and I must say it." But the reader often remembers the digression and forgets the rest. So in life. Incidentals achieve unplanned importance. The lessons of the schoolroom are often forgotten, but the discipline and the regularity which they require are woven into the texture of living.—WILLIAM H. BODDY.

Essentials of Adult Evangelism

By CHARLES S. HENDERSON

EVANGELISM today is receiving renewed emphasis. The subject is in the forefront at many religious gatherings. It looms large in plans for the local church. The supreme business of the church is winning the lost for Christ, and the church is showing increased willingness to busy itself at this task.

This emphasis on evangelism gives promise of a great forward movement. The church that has kept at the business of winning the lost has had little difficulty in all other matters of business. Said Jesus, "Go ye therefore, and make disciples of all the nations." The church that has gone has grown.

To go forward, however, we must first turn back. Here we will advance by retreating. That is to say, we must get back to God, the giver of the evangelistic love. We must get back to Christ, the author of our salvation. And back to the pentecostal reception of the Holy Spirit the source of the evangelistic power. "Jesus therefore said to them. . . . As the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." Back to the presence of the Christ; back to the person of the Holy Spirit; back to the message of the New Testament; and back to the method of the early disciples. That is the plan.

New Testament Evangelism

Where there is evangelism of the New Testament type, men are saved. But what does being saved mean? What does it mean to be a Christian? Certainly, it is no ordinary experience. It is infinitely more than the commonly accepted way of life. Christianity, as ordinarily understood, has become commonplace. We are surprised when we hear it doubted; we are more surprised when we see it practiced. As a matter of fact, genuine Christianity is rare. In the early days of the church men pointed to a little group in Antioch and said, "These are a peculiar sort; they are the followers of the Christ." "The disciples were called Christians first in Antioch." In that day being a Christian and a member of the church meant something.

Adults who would win adults to Christ need to bear in mind the pattern for evangelistic effort which is laid down in the Scriptures

We must go back to the original source if we would know what it means to be a Christian. We must ask the Founder of the church if we would know what the church stands for. Read again the simple, brief story of the beginning of the Christian movement as found in the first chapter of the Gospel of John. Here we will find not only who the Christ was but what he was. Not only who Peter or John were, but the kind of men they were before they met the Christ and after they had met the Christ. Here we find the characteristics of a genuine disciple of Jesus. Here we find the true method of evangelism, the kind of evangelism of so permanent a type that even the gates of hell cannot prevail against it.

The Two Qualifications

These men in the early days of the church possessed two qualifications that made them winners of souls for the church of the living God. First, they had a personal knowledge of Jesus through a vital, living contact with him. They began by coming to Jesus. They continued by abiding with him. They learned of him. Their lives were lived out along the lines of his way of life.

"Again on the morrow John was standing, and two of his disciples; he looked upon Jesus as he walked, and saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi . . . where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day."

Now look at that list of positive, active words. They ring true. They signify stability. List them and ponder them. "Saw." "Sought." "Abode." "Followed." They came to Jesus. They sought Jesus. They abode with Jesus. They followed

Jesus. Do not those words indicate a substantial footing? They signify permanency. It is no wonder that Jesus could build out of that granite stuff a church that would become the Gibraltar of the ages. The Christian life begins with a personal experience with the Christ. We cannot overlook that fact. That is the first qualification of those who would win the lost to Christ. Only those who have found Christ can lead others to him. He is the way of life. But only those who have walked the way can point others to it.

The other qualification which these early disciples had that made them winners of men was their willingness to tell others about Jesus and to bring them to him. They knew Jesus and what he meant to them. They were concerned that their loved ones and friends should know him. Read the story again. "One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him unto Jesus."

"On the morrow he (Jesus) was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me . . . Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see."

Andrew and Philip had found in Jesus that which satisfied the deep longing of their souls. They wanted to share their joy with others. They found Peter and Nathanael. They, too, came and found what they most needed. They went out and told others.

A Simple Program

The program was simplicity itself: they believed in Jesus, Jesus made them to live, they then told their experience, they brought others to Jesus, and introduced them to him. Does it not seem that members of the Bible classes could do just that? It all seems so ordinary

that we are likely to accept it as a common thing. But it is not ordinary. It is easy enough to introduce a friend to one whom we know, one who means much to us; it is an altogether different matter if we do not really know the one to whom we would introduce our friends. It is even more difficult if our lives are not in accord with his life. It is most difficult of all if our friends know we ourselves do not live with him to whom we would introduce them. So we are back once more to the vital matter of a personal experience with the Christ.

As trite as it may sound, the New Testament plan of evangelism is: Win them one by one. The plan brought down to our modern way of life would be something like this. We love God. We believe in Jesus Christ, his Son. We love the church for which he gave his life. We attend church and Bible school. We invite and bring others to church and to Bible classes. They read the Word, and through the Word are led to Jesus. We speak to them and ask them to accept our Lord. We invite them then to join our church, and to live with us as we all live together for the Christ.

Pastor and Laymen

We must expect the pastor to lead. No church will be evangelistic if it does

not have a pastor whose soul yearns for the souls of others. His messages must show that he has a genuine passion for souls. He must persuade men to accept the Christ. He cannot do this without a profound conviction that winning the lost is the supreme business of the church. The work of the church centers about a soul who has not been won. The worth of the church is measured in men, not money. Raising the standard of spiritual living is more important than raising the budget. When men are being raised from death unto life in Christ Jesus, they will raise the money needed to carry on the church. When men are being saved they will save the church. The only church that is worth saving is one that saves souls.

It must be said in all fairness, however, that the pastor alone cannot do the work of an evangelist. His preaching and program must be backed up by his men. In fact, he must have the wholehearted support of all of his people, most especially of his Bible school. The superintendent must be his righthand man. The adult Bible classes must be his recruiting stations. The earnest, fervent prayers of his people must be the main source of his strength. Without the support of his Sunday school, officers and teachers, no pastor can succeed.

"COME UNTO ME"

Painting by Karl Heinrich Bloch



The Glorious Results

Now, about the reward. What are the results? What does it all amount to? First, the one who wins another gains a sense of success in spiritual effort that he can obtain in no other way. When, in the preaching service, we see one coming to Jesus whom we have led to accept him, we experience a joy like unto that in heaven over one sinner that repenteth. It gives us a deep sense of fellowship with Jesus. He came to seek and to save the lost. We have joined him in seeking those who need salvation.

An additional blessing that comes to the man who wins others is the joy of seeing bad men changed into good men. He sees, it may be, a blasphemer made a man of prayer, a libertine made a leader in the cause of righteousness, a drunkard made sober, a home made happy—an entire family made to rejoice because of the changed life of one member. The saved man has been saved from sin, but he also has been saved unto righteousness. Hereafter he will live for Christ; he will do his utmost to insure that God's will is done on earth, as it is done in heaven. Such a man has been saved, not alone for eternity, but for the saving of life today. By such new recruits the church grows and the cause of Christ is advanced. When we have part in this great adventure of winning men, we find it the most fascinating work that life offers.

The greatest of all blessings will never be known in this life. The joy that awaits those who have won others, as they live together with God through the ages yet to come, is beyond description. Paul said of his converts, "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus Christ at his coming? For ye are our glory and our joy."

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

SONSHIP

For the Son of man is come to seek and to save that which was lost (Luke 19: 10).

God came down from heaven
To teach me how to live;
God came down from heaven
To teach me how to give;
God came down from heaven
To teach me how to die;
God came down from heaven
To lift my dreams on high.
Oh, I am big, not poor nor small,
Since he has thought me worth
it all.

—ANNE M. ROBINSON

International Sunday School Lessons

Theme for the Quarter: Life of Christ: Studies in the Synoptic Gospels

(Matthew, Mark, Luke)

(First Half of a Six Months' Course)

Aim: Through a connected view of the life and work of Jesus in all parts of Palestine as set forth in the Synoptic Gospels, to give the student a sense of devotion of our Lord to his task of saving men, with a view to winning the pupil's allegiance to Jesus as Saviour and Lord

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON 5—FEBRUARY 1

Jesus Calls Four Disciples

Matthew 4: 18-22; Mark 1: 16-20; Luke 5: 1-11

Luke 5: 1-11

1 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

KEY VERSE: *Come ye after me, and I will make you to become fishers of men.*—Mark 1: 17

TO BE READ EACH DAY

Jan. 26. M. Jesus Calls Disciples. Matthew 4: 18-22
Jan. 27. T. Called To Follow. Mark 1: 16-20
Jan. 28. W. Called To Serve. Luke 5: 1-11

Jan. 29. T. The Cost of Discipleship. Luke 14: 25-33
Jan. 30. F. Jesus Teaches His Disciples. Matthew 5: 1-12
Jan. 31. S. Jesus Commands His Disciples. Mark 6: 7-13
Feb. 1. S. The Need for Workers. John 4: 31-39

SCRIPTURE SAYS—

By W. W. Adams

The Scripture for today's lesson is Luke 5: 1-11. Parallel accounts are Mark 1: 16-20 and Matthew 4: 18-22. Note that in Mark only two verses (1: 14-15) separate last Sunday's Scripture from today's. According to Mark, Jesus went from the scene of the temptation to Galilee, where he began preaching the good news of God. The only hint of any intervening events and time is found in the words, "after that John was put in prison."

In Matthew, verses 4: 12-17 divide the events. Note that Matthew also places Jesus' departure for Galilee after John's imprisonment; that Jesus soon found a new home in Capernaum, "which is upon the sea coast" (of Galilee) and that he began to call men to repentance on the basis of the fact of the arrival of the Kingdom.

Now let us examine Luke. Chapter 4: 14-44 furnishes an important introduction to the passage we are to study in

detail. Read this section with care. Note several facts.

1. Jesus ministers in the power of the Spirit, and his fame was widespread. (Luke 4: 14-15.)

2. Jesus is in his home town. Nazareth. As was his custom, he attended the synagogue on the sabbath. He was honored with the privilege of reading the Scriptures for the morning. He chose to read a passage distinctly messianic, Isaiah 61: 1ff. He startled his audience by asserting, in effect, that he was the Messiah and that the messianic kingdom and program had already begun. Jesus' "gracious words" at first provoked wonder. Soon his hearers were lost in the apparent inconsistency between his supposed origin (they regarded him as Joseph's son) and his messianic claims. When Jesus proved that God is not a respecter of persons (races, individuals, or communities), they became angry. Jesus narrowly escaped with his life. (Luke 4: 16-30.)

3. From his new home, Capernaum, as a center, Jesus began an exceedingly active and fruitful ministry in various

parts of Galilee. Note the several events described and the general summary. (Luke 4: 31-44.)

When the Synoptic Gospels are compared one with another, and when account is taken of the fact that Mark is more chronological in the arrangement of his material than are Matthew and Luke, it becomes evident that the call of the four disciples (Luke 5: 1-11) came in point of time right after Jesus had made his new home in Capernaum.

You perhaps have noted already that whereas Mark and Matthew tell only of the summons by Jesus to the four fishermen and of their answer to it, Luke makes the main feature of the story the wonderful draught of fishes. Here it is not Jesus' words, but his acts, that call these men to follow him. We note that Andrew, mentioned by both Mark and Matthew, is not mentioned at all by Luke. James and John are referred to hurriedly.

It is interesting to note in passing that in John 1: 35—4: 42, we have the record of Jesus' ministry in Judea. This ministry lasted from six to eight months,

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and comes between Jesus' baptism (and the temptation that soon followed) and Jesus' arrival in Galilee (John 4: 43).

I. Teaching the Disciples (Luke 5: 1-3)

As usual Jesus was in the midst of throngs of people. This fact connects logically with the closing words of the preceding chapter which tell of Jesus' preaching in the synagogues of Galilee. As a preacher, as well as a worker, Jesus was magnetic. And here the crowd is put in a good light. They were not seeking Jesus through curiosity nor for loaves and fishes, as they did later. They were pressing upon him "to hear the word of God."

We have no record that Jesus ever avoided people when they really desired to learn of God. So it is here. While the crowd was seeking to hear his message, Jesus was standing beside the Lake of Gennesaret (Galilee). From that position he could not make himself heard by all the people.

He soon discovered a solution to his difficulty. He saw two boats standing alongside the lake—empty. The owners of these boats were some distance away, washing their nets. As we see a little later, they had fished all night without success and now in the early morning hours, thinking that their fishing was over, they were washing their nets, in order to put them away until another time.

Jesus got into one of these boats. It was Simon Peter's. He called to Simon, requesting him to "thrust out a little from the land." Jesus desired to separate himself from the people, far enough for all to see and to hear him distinctly. Once properly placed, Jesus took his seat. From this improvised pulpit, Jesus began to teach the people.

Peter heard this teaching, for Jesus was in his boat, and when the teaching was finished, Jesus instructed Peter regarding the next move of the boat. We may assume that Peter's brother Andrew was with Peter. Most likely James and John also heard the teaching. This teaching, therefore, together with all Jesus' previous teaching, became a definite factor in the call of the four disciples.

II. Befriending the Disciples (Luke 5: 4-7)

Jesus was a man of parts. His interests and services included all of people's needs. During the period of teaching, Jesus had been aware of the discouraged mood of the four fishermen. Jesus knew their needs, and he cared. Fishing was their livelihood. At best, they would never become wealthy. For the fishermen themselves, for their families, and for the crowds who would share the fish, it would be a definite service to bring to them a great catch. Moreover, it

would teach valuable lessons, more forcibly than words could do. Should one give up because of temporary failure? Should we, even contrary to reason, obey the commands of Jesus? Is Jesus worthy of our trust? In facing the question of submitting my life to Jesus, does it help to know that he is master of nature around me? Who is this, anyway, who is a better fisherman than the most experienced men on the Sea of Galilee?

"Launch out into the deep, and let down your nets for a draught." Not merely let down your nets," but do so "for a draught." Do so, expecting a catch, for a catch awaits you! This command startled the fishermen.

"Master!" began Peter, using a word found in the New Testament only in Luke. It means literally, "one set or placed upon or over": something like our "superintendent," or for seafaring men, "skipper." "Master, we have toiled all the night, and have taken nothing." Jesus, of course, knew that fact, and such a command coming from anyone other than Jesus would seem absurd. But Peter must obey his superior! Moreover, according to John, Jesus before this had turned water to wine (John 2: 1-11). This miracle, together with Jesus' other mighty works and marvelous teachings, inspired Peter to forget mere reason and to say, "At thy word I will let down the net." "At thy word I will!" A worthy motto for any of us today!

The results were even more startling than Jesus' command had been. "A great multitude of fishes." Never a catch like this one! They "beckoned unto their partners, which were in the other ship, that they should come and help them." "And they came"—see them rowing vigorously!—"and filled both the ships, so that they began to sink." The effect of this scene upon those who witnessed it is more eloquently described in what follows, than by any description we might give.

III. Winning the Disciples (Luke 5: 8-11)

1. *Astonishment.* Peter realized that this draught of fishes was not the doings of an ordinary man. Peter was "astonished." Nor was it Peter alone; all who "were with him" shared the experience. Astonishment and awe have their place in discipleship to Jesus. One does not surrender life to another on the same level as oneself.

2. *Confession.* To see one greater than ourselves helps us to see ourselves. Peter saw himself in seeing Jesus. He fell at Jesus' feet, acknowledging Jesus' superiority. He addressed him as "Lord": not skipper, not rabbi, not teacher, but personal master. Awe in the presence of one's superior leads to confession: "I am a sinful man."

3. *Challenge.* Jesus met Peter's sense of awe and of sin as only he could do. "Fear not; from henceforth thou shalt catch men." The verb is compounded of "alive" and "catch." That is to say, "You will catch men alive and for life, not for death, as men catch fish." Now ponder Peter's work in the future: at Pentecost and through the years. So it is with all who surrender to the bidding of Christ.

4. *Obedience.* Peter had obeyed Jesus in letting down the net. It was worth while. The others had looked on. As soon as they landed their boats, "they forsook all, and followed him." No easy decision to make! To give up "all" requires insight, faith, and courage of the highest order. But Jesus had called them through his teaching and through his deed of friendship. He who could catch fish where they had failed, could care for them and their families in temporal matters.

LESSON APPLIED

By Howard K. Williams

Purpose. That the members of your class may learn the meaning of discipleship, and may receive the rewards Jesus promised to his disciples.

Preparation. You will wish to learn all you can concerning these four disciples. Read about their first meeting with Jesus (John 1: 35-42). Also note that Jesus had ministered in Judea for about eight months. He has now returned to Galilee, and having been rejected at Nazareth has made Capernaum his home. As a result of his teaching on the shores of the Sea of Galilee, he became immensely popular. It was at this time that the events of today's lesson took place.

Introduction

Walking, one day, by the sea, Jesus was surrounded by a great crowd—a crowd so great that he boarded the boat of one of his friends and from it spoke to the crowd. I thought of this scene a few years ago when I was walking along a high pathway on a cliff above Lake Brienz, near Interlaken, Switzerland. I distinctly heard a voice speaking. Looking down through the trees, I saw on the lake a man in a boat. He was reading aloud and his voice could be heard clearly at quite a distance. So Jesus sat in the boat and taught the people.

We do not know what Jesus said that day. Perhaps he talked about man's usefulness in bringing others to God. At the close of his teaching, seeing that the boats were empty of fish and judging that these men had had no success in their fishing the night before, he said to Peter, "Launch out into the deep, and let down your nets for a draught." I wonder

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if Peter did not think, "What does he know about fishing?" Many a person has asked a similar question. Sometimes we hear a man say, "What does he know about business today?" Peter looked at Jesus and saw something in his face that made him say, "We have toiled all the night, and have taken nothing: nevertheless at thy word" What a saying that is! Perhaps Jesus knows more about things today than some men think! What would happen if all were to say, "Nevertheless at thy command we will obey"? Peter obeyed and then came unprecedented success and the command with promise, "Follow me, and I will make you fishers of men" (Matt. 4:19).

What? — "I Will Make You Fishers of Men"

Jesus called his disciples to be fishers of men. He used the occupation by which they had *made their living* to illustrate how they could *make a life*. He knew how empty any life becomes that is engaged merely in making a living. We find sooner or later that life loses its zest for mere things. Jesus knew that things are necessary while we are in the body. That is probably one reason why he filled the boats with fish, but he taught that these very things gain meaning when we bring to them a soul in quest of higher things.

It requires skill to catch fish. It requires more skill to catch men for higher things. So Jesus takes us under his care and tells us he will teach us how to catch men for eternal life. Would you like to be a fisher of men? There were many fishermen on the Sea of Galilee in Jesus' day. The Bible tells us only of those who became fishers of men.

When? — "Washing Their Nets"

They were at their daily occupation when Jesus called them. So it was with Elisha. So with Moses. So with Dwight L. Moody. A lazy, indolent person is not much use anywhere. What a busy man Paul was! What busy people real Christians are! Jesus calls busy people! He calls busy fishermen to fish also for souls. He calls a busy ploughman to plough men's hearts for him. He calls a busy farmer to sow gospel seed for him. He calls Moody the salesman to sell goods for him.

As I walked along the city street yesterday and looked at the people hurrying by, I wondered how I might win them for Christ. We are called of the Great Master to bring souls to him.

How? — "Master, at Thy Word"

In winning souls to Christ there are many ways of working, but all may be summed up in this one sentence of Peter's: "Master . . . at thy word" The full acceptance into our lives of

Jesus as Master is the fundamental condition of soul-winning.

Jesus' method was to use trusted friends to tell of him. Christianity is not an impersonal thing. It is a living, personal religion and must be perpetuated by persons. Jesus chose the Twelve that they might tell others, who should tell others, and they others, until all the world should know of him.

The capital stock of a Christian is a Christlike character. If we do not have that, then we have nothing with which to do business for him. We may have ever so much money and talent and knowledge, and yet be very poor soul-winners. People must believe in us, if we are to win them for Christ.

A distinguished scholar, a very dear friend of mine now gone into the other life, once said to me, "I have one name for Jesus that I do not use often lest it lose its significance to me, for I like it best of all. That name is 'Master.'" It is a great word. In Peter's case, his recognition of Jesus as Master, his obedience to the Master's command, made the difference between failure and success. Paul loved the other side of that word. He loved to call himself the "slave" of Jesus Christ. So Paul lived triumphantly in all situations and won many lives for Christ. He is our Master whom we obey (Rom. 6:16). No use using the word, unless we obey him. "Nevertheless at thy word"—that, no matter what our experience has been, is the proof that we are his servants.

Sometimes Christ calls us to do things that seem to us most unreasonable. It must have seemed so to Peter. Had he not used every skill of a fisherman all night and caught nothing? Daytime was no time to fish. His experience had taught him that.

In this day when we are making special efforts to reach and teach and win for Christ, would we not do well to pause long enough, however long that might need to be, to hear his voice and then to obey him as Master? This is the way people become fishers of men.

Where? — "Into the Deep"

In the rice fields in China little fish spawn in the shallow puddles. Boys and men with childish minds catch these fish and put them in containers and separate the fish by glass. It is said that in trying to get at each other to fight, the fish will knock their noses against the glass until they kill themselves. One writer commenting on this says, "Yes, you can catch fish in shallow pools—*fighting fish*." I wonder if we have not been guilty of fishing in shallow pools for souls. We make churches into little social clubs of easy admission, or we give entertainments of various sorts, and we catch *fighting fish*; instead, we should launch

out into the deep and win souls from the depths of sin and sorrow and discouragement to the all-sufficient Master.

We live too much in the shallows. "Hammer and saw" men are called mechanics, people with little experience are called experts, and those who do no more than go through certain forms are called Christians. The religion of some persons hangs on a girl or boy friend, on a postal sent by the pastor, or on some trivial thing, rather than upon the saving power of Jesus experienced in the soul.

The Result — "They Inclosed a Great Multitude"

When they had obeyed, and not until then, they inclosed an astoundingly great multitude of fishes. When we see how much Christ has accomplished through people imperfectly devoted to him, we wonder how much more marvelous would be the results if we all were truly loyal to him. When we obey him fully, we shall see what he can make of this poor, old sin-sick world.

It is interesting to note the effect of this miracle on Peter. Peter, like the most of us, was a self-righteous, self-sufficient individual. He probably was a good fisherman and perhaps said so—as good as any fisherman that did business on the Sea of Galilee. He worked hard, paid his bills, and could hold up his head in any company. Then Peter saw Jesus, really saw him. And in that vision Peter saw himself; saw his coarseness, his swearing, his inadequacy, and he cried out, "Depart from me; for I am a sinful man, O Lord." Isaiah had a similar experience. So does any real person who comes close to Jesus. Peter did not really want Jesus to go away. He could never thereafter have been contented without him. What Peter really wanted was to become more like Jesus, so that he might enjoy fellowship with him.

If you feel you already are as good as anybody else, that you are virtuous and really a pretty fair sort of person, you have never come very close to Jesus, and Jesus can never make you a fisher of men. You need to become at home in his high company.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people to understand the meaning of Christ's call.

The Plan

1. Introduction: As We Begin
2. As We Ponder the Issues
 - a) The Need for Disciples (Luke 5:1)

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- b) Fishers of Men (Luke 5:10)
- c) Leaving All To Follow Jesus (Luke 5:11)
- 3. To Whom Does Jesus Call Today?
 - a) A Universal Call
 - b) A Call to Needy People
 - c) A Call to Humble People
- 4. For Further Discussion

The Procedure

After a study of the Scripture, as suggested in *Young People's Class*, consider the question, Does Jesus call people today? Was the call of Christ to the disciples for that day only, or is there a sense in which Jesus calls, even in this generation, "Follow me"?

Who are the people whom Jesus is calling today? Are they not the same kinds of people whom he called nearly two thousand years ago?

A Universal Call

There is comprehensiveness in the call of Christ; all kinds and conditions of people are included. Notice the variety represented by the twelve disciples. Fishermen, with hands strong and rough from their nets, with faces tanned and hardened by wind and sun. A publican or tax-gatherer, of a profession thoroughly despised by most Jews. Simon, the "Zealot," a member of the anti-Roman party that planned to overthrow the Roman tyranny by revolution. Philip and Andrew bore Greek names, indicating that their parents did not belong to the most orthodox of Jews. Judas was named "Iscaiot," which may mean "a man of Kerioth." If Judas came from Kerioth, then he was a non-Galilean, and thus unlike the other disciples. Thus among the twelve disciples were several types of men.

Naturally, Christ would call first those closest to him geographically. But with the passing of time, the call of Christ has gone around the world. People of every nation and race have responded to his call. In Africa, Mina Soga hears the call, and we hear her praying, "We believe that thou art calling the youth of the world to thy service. We believe that thou hast a task for each one of us to do." Frans Kooyman of the Netherlands hears the call, and we hear him testify that "this is our common calling: to bear witness to the gospel of God's infinite love in Jesus Christ to all men far and near." In India, D. T. Niles hears Christ's call, and sometime later we hear him tell a group of young people gathered from seventy different countries, "We have come here so that we may belong together as those who belong to one calling and one Lord." And in America, removed from the earthly life of Christ by ten thousand miles and nearly two thousand years, the voice of Christ calls today.

A Call to Needy People

Jesus calls people who are sinful and needy, stating that his mission is "to seek and to save that which is lost." Recall his parables of the lost sheep, the lost coin, and the lost son (Luke 15).

Jesus associated with obvious sinners, and sought their salvation. There were "winebibbers and gluttons." Zacchaeus was an extortioner and thoroughly unscrupulous. Even among the disciples, there was one who betrayed him, another who denied him, and most of them were given to jealousy and striving for special privileges. Doubtless, all the disciples would have had reason to admit their sinfulness, as Simon did when he fell down at Jesus' knees and said, "Depart from me, for I am a sinful man."

Jesus calls to sinful men today, and offers them the gift of salvation. He breaks through the crust of our lives, and does for us what we cannot do for ourselves and what no man can do for us.

A Call to Humble People

While the call of Jesus is to all the world, humble people are the only ones who will respond. "Blessed are the poor in spirit, for theirs is the kingdom of God." One must humble himself as a little child, or he will never see the Kingdom.

"V for Victory" is a common slogan at this time. I suggest that Christians adopt the slogan "C for Commitment," for Christian victory comes only through the commitment of our wills and our lives to the Master. Victory came for the disciples when they "forsook all, and followed him."

For Further Discussion

1. Why did Jesus call disciples? How does he call people today?
2. Is it the duty of every Christian to become a "fisher of men," or is this privilege limited to a chosen few?
3. Is there a relation between the call of Christ and your choice of a life work?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Chosen of the Lord.

PRELUDE. "Nocturne" (Op. 9, No. 2), Chopin.

MOMENT OF SILENT DEVOTION. Upon the close of the Prelude the leader may rise and stand quietly with bowed head. This will be a signal for the audience to do likewise. Or a picture of Christ and his disciples may be displayed upon the platform as a focus of reverent attention.

PRAYER OF ADORATION. Holy, holy, holy, art thou, O Lord of hosts: the whole earth is full of thy glory. We adore thee, we magnify thy glorious name, we confess thee to be gracious and

merciful and unchanging in thy loving kindness. Amen.

OPENING VERSE. (To be spoken first by the leader, and then repeated in unison.) "Speak, Lord; for thy servant heareth." (1 Sam. 3:9.)

SCRIPTURE. I Cor. 1:26-31. (Montgomery translation preferred.)

HYMN OF RESPONSE. "Take My Heart, O Father, Take It."

MEDITATION ON THE THEME. When a little boy has a dime to spend for candy, he is quite reckless with it. He will say to the clerk, "Give me some of these, and these, and these. . . ." But when the same boy has but a penny to spend and must confine himself to one kind of candy, he exhibits an entirely different attitude. He goes, time after time, from one end of the counter to the other, and finally, with misgivings, he makes his choice. He knows that the selection, once it has been made, is irrevocable.

Have you ever thought of this in regard to Christ's selection of his twelve companions? There were at first to be but twelve—not an unlimited multitude. They were to be entrusted with the evangelization of the world. How momentous the selection that Jesus must make! If we note why Jesus chose these men, we may come to see what he would have us be.

The Twelve were near by whenever the Master needed them.

They were willing. They had dropped all and followed him.

They were not aimless idlers. They were found engaged in their occupations, fishing, tax-gathering, or whatever it may have been.

They were not self-satisfied. They welcomed the thought of new teachings.

How do we measure up to these standards? The divine selection is still operating in the world, and there are being added to the inner circle of disciples those who are fit for difficult missions.

HYMN OF CONSECRATION. "Saviour, Saviour, Hear My Humble Cry."

PRAYERS FOR FITNESS. (May be offered by persons designated in advance by the leader.)

Lord, may we ever be near at hand when thou dost walk among men. Keep us from straying afar in pursuit of our selfish desires. Amen.

Father, we pray thee to make us more willing day by day to desert our own ways when we hear thy call to enter the perfect way which leads to service and life eternal. Amen.

O God, may we ever be found engaged in useful endeavors; forbid that we should pass our time in wasting the life that thou hast come to redeem. Amen.

HYMN OF JOY IN SERVICE. "True-Hearted, Wholehearted."

BENEDICTION. "The grace of our Lord Jesus Christ be with you all. Amen."

A Busy Sabbath in Capernaum

Mark 1: 21-34; Luke 4: 31-41

Mark 1: 21-34

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

KEY VERSE: *I was in the Spirit on the Lord's Day.—Rev. 1: 10*

TO BE READ EACH DAY

Feb. 2. M. The Lord of the Sabbath. Mark 2: 23-28

Feb. 3. T. Jesus Rehabilitates Men. Mark 1: 21-28

Feb. 4. W. Jesus Has Compassion for the Sick. Matthew 8: 14-18

Feb. 5. T. Sabbath Sanctities. Matthew 12: 9-14

Feb. 6. F. A Memorable Sabbath. Acts 16: 13-18

Feb. 7. S. A Sabbath Scripture Reading. Luke 4: 16-22

Feb. 8. S. A Holy Sabbath. Exodus 31: 12-18

SCRIPTURE SAYS—

By W. W. Adams

After his rejection in his home town of Nazareth (Luke 4: 16-31), Jesus journeyed to Capernaum (Luke 4: 31; Matt. 4: 13), a city on the northwest shore of the Sea of Galilee. This city became his headquarters during his Galilean ministry. It was in every way suited to his purpose. It was more nearly in the center of Jewish life than was Nazareth or Jerusalem. It was more cosmopolitan than Jerusalem; the people, influenced by Greek life and through trade and travel, were more open-minded, less prejudiced and egotistical. It was a healthful place to live. An important highway passed close by. This, together with the fishing trade around the Sea of Galilee, put Jesus in close proximity to crowds of people.

The events of today's lesson took place on a sabbath. On this occasion great excitement resulted. Jesus spent his time similarly on many sabbaths in the months that followed. His use of the sabbath aroused the ire of the Jewish leaders, who fought him as vigorously on the sabbath issue as upon any other. It will be well, therefore, before looking more closely at today's lesson, to take a rather comprehensive look at the sabbath, in the light of the Bible.

The sabbath is one institution that characterizes both Old and New Testa-

ments. No institution, not even marriage, is older and more to be honored. Go to Genesis 2: 1ff. and see how the story of creation is brought to a close with the word that God rested upon the seventh day, which day of rest he made foundational for himself and that which he had created. He is creator, master, and ruler of all things. If men are to fulfill their purpose, they must worship God and seek his guidance.

Changing from one covenant to another has never changed the foundational nature and requirement of the sabbath. When God was fashioning Israel, recently redeemed from Egypt, he made the sabbath obligatory upon man and beast. Read Exodus, chapter 20, the foundation of Israel's covenant with Jehovah through appropriate recognition of his sovereignty.

Throughout the succeeding centuries, the prophets and other leaders sought to call Israel back to the appropriate observance of the sabbath. This became increasingly difficult to do. Contacts with foreigners did not help the situation. The Pharisees (separatists) emphasized the duty to keep free from foreign influences. One of the ways to do this was to make full use of the sabbath. More and more the people were taught what they must not do on the sabbath. This procedure was all in line with the ancient injunction, "Remember the sabbath day, to keep it holy." By the time Jesus was born, it

was really a burden to try to observe the sabbath—so numerous and so trifling were many of the prohibitions. The true meaning of the sabbath—rest, worship, recuperation, service—was almost completely forgotten.

Jesus kept the sabbath, but he did so in accordance with the ancient purpose of God. As our Gospels tell the story, Jesus emphasized worship and service. We find him going to the synagogue on sabbath days and serving as people had need. It was no one-sided service: he taught and healed. The Pharisees emphasized worship but not service. Here is where they clashed with Jesus.

After Jesus' ascension, the disciples at first observed the regular Jewish sabbath. Soon they concluded that since their new creation and life centered in the risen Christ, it would be more appropriate for them to observe the day of the resurrection of Jesus. This led to the Christian sabbath as over against the Jewish sabbath. These Christians combined the Jewish ideas of rest and worship with Christ's emphasis upon service. Furthermore, they put at the center of the sabbath the observance of the Lord's Supper, calling their hearts back to Him who had set them free from externalities and had given to them the reality of "rest with God," foreshadowed by the pre-Christian sabbath.

Let us all face certain questions. Why are we losing out in nearly all of our

International Sunday School Lessons

efforts to keep our Christian sabbath? Historically speaking, have we *used* the sabbath as Jesus did, or have we tended to *keep* it as an institution? What would happen if we should use the sabbath as Jesus did?

With keen interest, therefore, we examine closely Jesus' behavior on a busy sabbath in Capernaum.

I. In the Synagogue (Mark 1: 21-28)

Earlier, Jesus had gone to the synagogue in Nazareth (Luke 4: 16-30). See his purpose, stated in Luke 4: 18 ff., put into actual practice on this sabbath and on many similar occasions.

1. *Jesus the Teacher.* Jesus went to church (the synagogue) on the sabbath. His purpose would be twofold: to worship the Father and to serve people. On this occasion he "taught"; literally, "he began teaching." How long he taught and the content of the teaching are not stated. Mark speaks only of the reaction of the people to his teaching. They "were astonished," their minds could not fathom that teaching. It was not the content of the teaching that amazed them. They may or may not have understood the meaning of what Jesus said. The ground or basis of their amazement is described as being something of Jesus' spirit and method as a teacher. "For he taught them as one that had authority, and not as the scribes." The scribes, Jewish official interpreters of the law, regularly sought to give weight to their words by means of references to the sayings of Moses, the prophets, or of famous rabbis. Jesus, on the contrary, taught as having in himself the authority. The truth was his and he had the authority to teach the truth.

2. *Jesus the Saviour.* As teacher Jesus purified men's minds; as Saviour he purified men's hearts. We see Jesus here as Saviour, not in words, but in deed.

Mark 1: 23 speaks of a man "with (in) an unclean spirit." He doubtless had listened to Jesus' teaching. Nowhere do the Scriptures explain the origin of unclean spirits. Demoniacs, or demon-possessed people, were a reality in Jesus' day, even as they are in our own. Whether Jesus and the Gospels merely reflect the ideas of the first century, when men did believe in demons, or whether there are real demons has been debated throughout the centuries. Experience, our own and that of our acquaintances, shows us that men are influenced by evil spirits, account for the source of such spirits as we may.

In verse 24 we hear a call of despair. Uncleaness in personality is miserable in the presence of purity. This unclean man "cried out," "What have we to do with thee?" He sensed that he had nothing in common with one so holy as

Jesus, and feared that Jesus had come to condemn and destroy him.

Verse 25 gives the call of deliverance. Deliverance, that is, for the man; it was doom for the evil spirit. Jesus, the Master and Saviour, rebuked him: "Hold thy peace (be muzzled), and come out of him."

It is reluctant obedience we meet with in verse 26. Evil never yields ground without a fight. Two actions accompanied the evil spirit's leaving the man. The unclean spirit "had torn him"; literally, "lacerated, convulsed him," threw him into a fit; and he "cried with a loud voice"—a shrill, terrifying shriek. But he came out, and the man was free.

Now note in verses 27-28 the results. "They were *all* amazed." This led to a time of questioning. "What thing is this? What new doctrine is this?" Natural questions these were, since Jesus' method of procedure, as well as his message, was so unique. The people present could not interpret that which they had witnessed. All Galilee and the country round about heard the fame of Jesus.

II. In Peter's Home (Mark 1: 29-31)

The morning service, with all of its excitement, came to an end. Peter lived close by the synagogue. In a few minutes after leaving the synagogue, Jesus, along with James and John, entered Peter's home. Peter was sad; his wife's mother "lay sick of a fever." At once, before the meal or anything else, "they tell him of her."

Jesus did three things, two of them preparatory. He approached her, and having taken her hand, he raised her up.

The cure was instant, complete. "The fever left her, and she ministered unto them." She served the noon meal. There was no need of long days of convalescence. What a happy group, during the meal and throughout the afternoon!

III. Near Peter's Home (Mark 1: 32-34)

The Jewish sabbath ended at 6 P.M. Sabbath rules forbade the bringing of sick people during the sabbath, but there was no law that prohibited people from talking. So all through the afternoon the report had traveled everywhere, and men talked of Jesus' mighty teachings and works in the synagogue and in Peter's home. As soon as the sun was setting, throngs of people began to gather in front of Peter's home. "They brought unto him" (literally, "were bringing"; there was a continuous stream of people) "all that were diseased, and them that were possessed with devils." Think of it: all who had any physical diseases or diseases of heart and mind! No need was kept from

Jesus. The whole city "was gathered together at the door."

It was a great hour for Peter, as with Jesus he appeared in the door. So it was also for the crowds, particularly for the diseased and the demonized. There were people there having "divers (many kinds of) diseases"; every physical ailment imaginable. Jesus healed many of them. He also "cast out many devils," as he had done with the one man in the synagogue in the morning. He also muzzled many of the devils, not suffering them "to speak, because they knew him." The demon in the synagogue earlier in the day had recognized Jesus. Many others now were so doing. Jesus wanted no such recognition. His desire was to free people from the demons and let this redemptive activity tell the story of his person and mission.

Jesus ministered to the needs of all these people, not to furnish proof of his deity and messiahship, but because he gloried in bringing release to all captives. Such activity did prove his deity; but that was not his motive in serving people. The Son of Man had come, first of all, to minister to men. Service rendered is the true basis for determining one's greatness.

LESSON APPLIED

By Howard K. Williams

Purpose. To show Jesus' power to overcome evil and to make clear the values of sabbath observance.

Preparation. Read the Scripture passages thoughtfully, so that you will be able to present each scene vividly. Take account of all that Jesus did on this busy sabbath in Capernaum. Make a list of the different ways in which Jesus ministered to man's needs.

The Scene

Last week we studied about the call of four disciples. They left their nets and went with Jesus. These men have now become his constant companions. In another sense, Jesus went with them, for we find him in Simon Peter's house in Capernaum. It is a great thing to go with Jesus and to have Jesus come with us! The other evening I saw the storm clouds tinted with a deep glow, and I said to myself, "Can it be that the Maker of those majestic clouds, now touched with the delicacy of sunset, is my companion?" Something within me answered, "Yes."

Mark, in his graphic way, says, "And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught." What a privilege to have been there that day! How they listened! There was no droning and no repetition of interpretations

given by the rabbis of old. Jesus made the truth live, and he spoke with the authority of first-hand knowledge. In the midst of his talk a strident voice called out. It was the voice of a demon in the heart of a man, now awakened into rebellion by the truth Jesus proclaimed. Jesus rebuked the demon and cleansed the man, and the reputation of Jesus spread all the more throughout the region round about.

Jesus then went home with Simon Peter. He found Peter's mother-in-law ill with a fever and he restored her to service in the home. That evening, when the sun was setting, little groups of people could be seen going toward Peter's house to meet the Great Healer. The setting sun rejoiced with those who, having met Jesus, went away cured. So there was light at eventide.

The Sabbath

There was no indecision in Jesus' mind as to what he should do on the sabbath day. He did not have to make up his mind every sabbath morning as to where he was going to go. His mind was made up; he would go to the synagogue. This was Jesus' custom. I pity the person who has to make up his mind every Sunday morning as to whether or not he will go to church. I pity the man who is influenced in his choice by the state of the weather, cold or hot, by clothes, meals, auto rides, visits—such people are always unstable and unsettled. Jesus knew what he was going to do. So did his friends. That closed the matter.

Jesus might have said concerning the synagogue service, "I know all they teach." So he did, and knowing those things, he went to teach others. Even if we know all that is taught in church (and who does?) we should go to teach others.

And was it not fortunate for the man possessed of the demon that he went to the synagogue that day? He must have had a hard time making up his mind. The devil said, "Don't go!" An inner voice said, "Go." In his indecision, his mind became a battleground. But he went! Even in the synagogue the devil tormented him. In the synagogue he came face to face with Christ, and Christ was more than a match for the demon. So, with the man's consent, Christ commanded the demon to leave the man, and the man found peace of soul.

You cannot afford to pass up church attendance on Sunday for something else any more than could this poor demon-possessed man.

Demon Possession

We may as well admit that we do not know exactly what these demons were, but that they existed cannot be doubted. Luke, a careful historian and physician,

uses the word "demon" twenty-two times in his Gospel. All writers agree that the common belief of that day was that demons caused sickness, which is another way of saying that sickness was the result of sin. And why should we not believe this? It does not mean that each illness is the result of some specific sin on the part of the person afflicted, though this is frequently true, but it does mean that the sickness of the race has been caused by disobedience to the laws of God, which is sin.

But whatever may be our theories and beliefs about demon possession, here was a man with a dual personality. He wanted to hear Jesus, yet something within him protested. Jesus helped him in his higher longing and cast out the power of the evil one. Robert Louis Stevenson has written a classic on this subject of dual personality in his *Dr. Jekyll and Mr. Hyde*. That novel shows the gradual surrender of the good man to the power of the evil man. Paul felt this conflict in his own soul and gave expression to his experience in the words: "The good that I would I do not; but the evil which I would not, that I do" (Rom. 7:19). We all have had this experience. Christ alone can give us mastery of the demon within.

A New Teaching

What made them think it was a new teaching? Was it not that the religion of Jesus' day was just a rehash of the religion of the past? The rabbis' teaching was nothing more than a reciting of the law and interpretations of early teachings about the law. Jesus told them that they tithed the weeds that grew in their back yards, but overlooked the weightier matters of mercy and kindness. Jesus' teaching was practical and up-to-date, and included helping the poor man who cried out for deliverance. Any teachings which do not include the helping of people physically, socially, and in every other way are not in keeping with the "new" teaching of Jesus. It is not by accident that hospitals and orphanages and homes for the aged and social agencies of every description spring up wherever there is Christian teaching. It could not be otherwise. In the parable of the Good Samaritan, the priest and the Levite were guilty because, knowing the law, they failed to practice its teachings.

Do you, in your own life day by day, live this "new" teaching of Jesus? What makes a thing "new"? How could Jesus say, "A new commandment I give unto you"? That commandment can be found back in Deuteronomy. A thing is new to me when I receive it for the first time, whether it be a truth or a gift. The truths Jesus uttered were as old as God, but he made them new because he lived

them. He could say, "I am the truth." When we live Jesus' truth, people will be impressed with Jesus and will be drawn to him.

"He Took Her Hand"

After leaving the synagogue, Jesus with his disciples went to the home of Peter. There he found Peter's mother-in-law in bed with fever. When there is sickness in the home, festivity is quenched and a heavy cloud seems to darken every room. We today who are Christians, like the disciples of old, beseech Jesus to come in and heal our sick. In this case Jesus took the sick woman by the hand, and, as Luke says, "rebuked" the fever. It left her and she arose and got dinner ready for them. What a difference Jesus made in that home that day!

But in many cases we plead, seemingly in vain, for our sick. How often do I think of this as I go week after week and month after month to a home where someone is ill, and I take that one to Jesus and beseech him for her! Why doesn't he take her by the hand and raise her up as he did them? Is it not because he has some better thing in store?

Straightway

That word and its English synonyms fascinate me. Underline them and see how they change the complexion of the page: "straightway . . . he entered into the synagogue," "immediately his fame spread everywhere," "forthwith, when they were come out of the synagogue," "anon they tell him of her." You cannot keep saying this word without feeling something stir within your soul, something that says, "Make up your mind; do something." It is the word of action, Jesus did something. He had made up his mind and action followed. Some people are always getting ready to do something, but never getting to it. We need more "straightway" people. Jesus was a "straightway" person. Let us follow him straightway!

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people develop Christian convictions regarding the right use of the Sabbath.

The Plan

1. As We Begin: "Sabbath Observance in Jesus' Day."
2. Teaching with Authority (Mark 1: 21-22).
3. Rebuking an Evil Spirit (Mark 1: 23-28).
4. Healing a Fever (Mark 1: 29-31).

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5. Ministering to the Multitude (Mark 1: 32-34).

6. Observing the Sabbath as Jesus Did.

The Procedure

The first five topics of this lesson plan are treated in *Young People's Class*. The teacher may present them as a lecture, or he may wish to present the first, "As We Begin," and have different members of the class present the next four. In presenting the sixth topic, the discussion method should be employed. A suggested outline for the discussion follows:

Using the Sabbath as Jesus Did

In today's lesson, we gain an insight into the way Jesus observed the sabbath. Of course, we would not be able to do *all* the things he did, but to what extent can we reproduce the experiences that he had?

Preparing for the Sabbath. The Jewish sabbath started at sundown of the preceding day. It was customary for the Jews to get all things in readiness before sundown, so that a minimum of work would be necessary on the sabbath.

Could Christians take more care in preparation for Sunday? How do young people spend Saturday evening? Are there young people who miss church on Sunday mornings or are inattentive in the church and church school programs because of late hours on Saturday night?

Worshiping in Church. Jesus went to church. He probably did not remember a time when he did not go, so young was he when Mary and Joseph first began to take him to the synagogue. It was his Father's house, where people came to hear God's voice and learn his will. Jesus must have loved the solemn worship, beginning with the Shema, "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Here is an experience in the life of Jesus which we can reproduce. We can go to church on our sabbath. Do you think that Jesus had to make up his mind every sabbath whether he would go to the synagogue that day? (For the answer, read Luke 4: 16.) Do the members of your family have to decide that matter Sunday morning, week by week, or do they take for granted, as a matter of course, that they will go to church? Is their preparation for going to church a mad scramble at the last minute? Or do they arise early enough to maintain a calm poise? Do they reach the church in time for the prelude, enter into the spirit of prayer, and so become ready for the experience of worship?

The Ministry of Teaching. Jesus taught

on the sabbath—sometimes in the synagogue, and at other times on the hillside, by the sea, in a home, or informally while walking along the road. Sometimes he explained a Bible passage, but usually he taught by use of parables or stories based upon common life experiences. In the gospels the title "teacher" occurs with his name more frequently than any other title.

Many young people are already enrolled in the vast army of two million Sunday school teachers in America. Can all young people have this experience? By what standards would young people determine whether they should become church school teachers? What preparation would they need to make?

Fellowship with Friends. Jesus spent part of a sabbath in fellowship with four of the disciples. After leaving the synagogue, they walked together to the home of Simon and Andrew. Here they were joined by other relations and friends. In the midst of his strenuous ministry, Jesus recognized the value of sabbath relaxation and rest. Indeed, what is more restful than fellowship with those whom you know and love?

What would be the nearest equivalent for young people to this fellowship enjoyed by Jesus and his disciples? Is not Sunday a splendid time for family fellowship, especially in view of the way modern modes of living interfere with that fellowship? Is it not also a good time for letter-writing?

Ministering to Human Needs. On this particular sabbath, Jesus performed two cures. He did not seek out these cases. They were in the path of his sabbath routine. When the question arose between breaking one of the innumerable sabbath regulations and responding to a situation of human need, he acted on the principle that the sabbath was made for man, and not man for the sabbath.

Are there ever occasions in which young people should use Sunday for ministering to human needs? If we cannot heal the sick, are there other ways we can minister to the sick and shut-ins? Do you think of any other types of service which young people might render on Sunday?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Lord's Day.

PRELUDE. "O Day of Rest and Gladness."

CALL TO WORSHIP. (Quartet or choir if possible, otherwise the entire school.)

"This is the day the Lord hath made;

He calls the hours his own;

Let heav'n rejoice, let earth be glad,

And praise surround the throne."

INVOCATION.

A LITANY FOR THE SABBATH.

"The seventh day is the sabbath of the Lord thy God" (Exod. 20: 10).

"Remember the sabbath day, to keep it holy" (Exod. 20: 8).

"Keep ye judgment, and do justice . . . blessed is the man that doeth this . . . that keepeth the sabbath from polluting it, and keepeth his hand from doing evil" (Is. 56: 1-2).

"Remember the sabbath day, to keep it holy."

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable . . . then shalt thou delight thyself in the Lord" (Isa. 58: 13-14).

"Remember the sabbath day, to keep it holy."

"The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath" (Mark 2: 27-28).

"Remember the sabbath day, to keep it holy."

HYMN. "Safely through Another Week."

PRAYER. O Lord of the Sabbath and of all life, we seek understanding of the deep meaning underlying this day of rest. Guide our thoughts, we pray, that we may enter into this sanctuary which a soul has when it shares thine eternal rest. Teach us that we, by thought and word and deed, may teach others the joy of this day of days, that they also may rejoice with us, and come to praise thee in thy temple. In Jesus' name, Amen.

THE THEME ILLUSTRATED.

"The Sunday is the core of our civilization, dedicated to thought and reverence. . . . It invites to the noblest solitude and to the noblest society."

—EMERSON

"I think the world of today would go mad, just frenzied with strain and pressure, but for the blessed institution of Sunday."—BROOKE HERFORD.

"I am no fanatic, I hope, as to Sunday; but as I look abroad over the map of popular freedom in the world, it does not seem to me accidental that Switzerland, Scotland, England, and the United States—the countries which best observe Sunday—constitute almost the entire map of safe popular government."

—JOSEPH COOK

HYMN. "When We Walk with the Lord."

BENEDICTION.

"Lord, let us now depart in peace,
Who in Thy name are gathered here;
Disclose the brightness of Thy face,
And be forever near. Amen."

POSTLUDE. "I'm Pressing on the Upward Way."

The Healing Ministry of Jesus

Mark 1: 35—3: 12; Luke 4: 42-44; 5: 12-39

Mark 2: 1-12

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

KEY VERSE: *Jesus . . . was moved with compassion toward them, and he healed their sick.*—Matt. 14: 14

TO BE READ EACH DAY

Feb. 9. M. A Preaching and Healing Mission. Mark 2: 1-12

Feb. 10. T. Healing and Forgiving. Luke 5: 17-26

Feb. 11. W. The Breadth of Jesus' Sympathy. Luke 9: 49-56

Feb. 12. T. A Cure for Doubt. Luke 7: 19-23

Feb. 13. F. The Power To Heal. Matthew 17: 14-21

Feb. 14. S. Gentleness and Grace. Isaiah 42: 1-7

Feb. 15. S. An Adequate Salvation. Psalm 103: 1-14

SCRIPTURE SAYS—

By W. W. Adams

After the great healing ministry studied last Sunday, Jesus slept but little. The greater part of that healing was performed after six o'clock. Recall the throngs of people, the varied diseases, and the needs ministered to by Jesus. That ministry required many hours. Jesus did not minister to people's needs by waving a magic wand, nor did he work in an abstract sort of way. So far as we can discover, Jesus always dealt personally with each person or group, in the light of thorough acquaintance with the needs involved. One would not be far wrong, therefore, in assuming that Jesus was busy with that crowd till midnight. How physically exhausted, yet how happy he must have been!

The family retired. So did Jesus. Did he sleep? But little, if any, for he was also burdened, as is shown by the fact that long before day, he slipped away to pray. Very likely he prayed for strength and light for his ministry; also he desired to know how to balance his ministry, as between meeting the physical needs and the spiritual needs of people. Could he interest these throngs also in the more permanent aspects of the kingdom of God?

The next morning, Peter and others sought him and found him. They had great news: "All men seek for thee." Crowds had gathered at Peter's home. But Jesus spurned the appeal. The call

of all Galilee was too great for him to tarry longer in Capernaum.

Let each one ponder well the account of this tour of Galilee as given in Matt. 4: 23-25. Note the region visited: all of Galilee. Note Jesus' threefold ministry: teaching, preaching, and healing—ministering to men's minds, to men's spirits, and to men's bodies. No wonder the results followed: his fame spread into all of Syria; they brought to him all who had need of mind, soul, or body, and he healed them. No wonder the crowds increased—crowds from all over Palestine.

Some questions should be answered right here. Has Jesus lost that compassion for the physical needs of men? If you say "Yes," God will judge you for treason and blasphemy. If you say "No," then you take upon yourself a tremendous responsibility, for his passion should be, must be, yours and mine. Further, if Jesus still has compassion to meet all physical diseases and needs, what right do we have to quibble over whether we shall seek, in Christ's name and power, to minister to men's temporal needs or only to men's spiritual needs?

That controversy, old, modern, and divisive, did not arise with those who knew their Christ and their Scriptures! Did Jesus heal the leper (Luke 5: 12-15) with a view to saving his soul? Or was he glad to make him well, because he was a human being, suffering with severe physical torture and with social loneliness? Does ministering to men's bodies open avenues of service to their inner

lives? Do modern medical missionaries always succeed in winning to Christ as Saviour all whom they help physically? If not, do they regret this lost effort? Does Christ regret it? If this is true in India, why not in America? In the city in which we live? Do you know of any physical or temporal need that lies outside of Christ's compassion and power to meet? And if we were busy doing our utmost to meet all these needs, along with the inner, eternal needs, would there not be hope of bringing such throngs of people to Christ today as came to him of old?

Do not dismiss this scene, this ministry, with the light assumption that these crowds will later forsake Jesus. The ministries here received did not drive them from Jesus. Other forces and influences did that. No one knows how much the church, long after Pentecost, drew from these early ministries of Jesus. Moreover, Jesus must have rejoiced in the privilege of ministering to these crowds, however brief the period.

I. Health for the Soul (Mark 2: 1-2)

Jesus was teacher, preacher, and healer. No need escaped him. We here keep close to the record.

Last Sunday, we found Jesus in Capernaum. At the beginning of this lesson he again "entered into Capernaum." Mark says that this took place "after some days"; literally, "days in-between." This refers to the tour of Galilee, already noted. Weeks, maybe months, lie hidden in the words "after some days."

International Sunday School Lessons

Once again in Capernaum, the fact of his presence could not be kept secret. "It was noised that he was in the house." "The house" most likely is Peter's home.

The crowds soon came: "many were gathered together." How large was the company? "There was no room to receive them, no, not so much as about the door." Jesus' response to this gathering was in line with his usual procedure: "he preached the word unto them." That word, we may be sure, was in harmony with his message elsewhere: the good news of God's kingdom, and the call to man to repent. This teaching was clear, full, and winsome. It brought health to the souls, the inner lives, of men—at least, to all who accepted and acted upon it.

II. Health for Soul and Body (Mark 2: 3-12)

We have here a perfect illustration of man's total need and of Christ's ability and readiness to meet that need. We see here also proof of the fact that ultimately man's attitude toward Jesus determines the outcome of his offer of healing to men.

1. *Faith* (Mark 2: 3-4). As one reads these verses, one does not discover the word "faith." Faith is deeper than words: what we see is faith in action. While Jesus was speaking, four friends of a sick man were busy. Their friend was "sick of the palsy," a paralytic. He could not walk. News of Jesus' healing ministry had reached both the sick man and these friends. There was no question with any of them that the man was in desperate need of healing. And they appear to have had no doubt that Christ could and would heal the man, if the opportunity to do so were his. But therein lay the difficulty. Jesus was in Capernaum, surrounded by throngs of people. It seemed hopeless to seek to get Jesus to come to the sick man.

But where there is love and faith, difficulties disappear. Our first picture in the record by Mark is a graphic one. "And they come unto him, bringing one sick of the palsy." How far they had carried him, we do not know, but it could not have been an easy task.

Upon arriving at the scene where Jesus was teaching, their difficulty increased. "They could not come nigh unto him for the press." Throngs of people stood between them and Jesus.

But they found a solution to this new problem. Houses in Palestine were low, flat, covered with tile and sun-dried mud, and they had an outside stairway leading to the roof. Parts of such a roof could be removed and then replaced quite easily. Moreover, the "bed" on which the paralytic had been carried, was only a couch, much smaller and more easily handled than our modern beds. Still it

was a bold thing that these men did, an act of great faith. They mounted the stairway to the roof, opened up a hole sufficiently large, and let the couch with the paralytic on it down into the presence of Jesus.

2. *Faith Answered* (Mark 2: 5). Faith begets faith; faith answers to faith. "When Jesus saw their faith" is literally, "and Jesus having seen their faith." It was faith in action, put into expression. Was faith ever more eloquent than in the actions of these five men? That was the kind of faith Jesus is quick to honor. Without a moment's hesitation Jesus spoke to the paralytic, "Son, thy sins be forgiven thee." Faith received its full answer, its sure reward.

3. *Criticism*. (Mark 2: 6-7). What a contrast! Men of faith and men of cynical, critical minds. "But there were certain of the scribes sitting there." Luke's parallel account says, "there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee, and Judea, and Jerusalem." These religious leaders were charged by the Mosaic law to keep down all disturbances of the public good, to examine any innovation so as to prevent the people from being misled by some political or religious crank. They had the right, even the duty, to come and evaluate the claims and works of Jesus.

They were reasoning along orthodox lines: "Why doth this man thus speak blasphemies? who can forgive sins but God only?" These were legitimate questions, and they should have put them straight to Jesus. Jesus would not have evaded their questions. He, too, would have said that only God can forgive sins. Then if he could not have proved that he could forgive sins, that is, do the work of God, that would have shown him to be a blasphemer. But they did not put their questions to Jesus; they were only "reasoning in their hearts." Jesus saw proof of this in their frowns and mutterings.

4. *Criticism Answered* (Mark 2: 8-11). Jesus, having recognized what was filling their minds, put the question bluntly. "Why reason ye these things in your hearts?" Of course, it is just as easy, so far as words go, to say, "Thy sins be forgiven thee" as it is to say, "Arise, and take up thy bed, and walk." You are saying that anyone can claim to forgive sins and that you have no way of knowing whether they are forgiven or not, whereas in the case of the words, "Arise and walk," the proof is in seeing the man walk.

Jesus met and answered this challenge. He said in effect: "I shall give you full proof of my ability to forgive sins by giving you proof of what you count the harder thing: I will make this man arise in your presence, take up his bed, and

walk away. If I do this successfully, that of itself will carry proof of my power to do both: to heal the man's body and to heal his soul."

It was a tense moment as Jesus, with great calm and dignity, said to the paralytic, "I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

5. *Results* (Mark 2: 12). Still more tense was the moment when the man obeyed Jesus. Arising, taking up his bed, he walked away erect, strong, and happy. As to the crowds, they did three things: They were filled with amazement. How could it have been otherwise? They glorified God. They knew that this was God's work. And they kept exclaiming: "We never saw it on this fashion."

As to the critics, they were completely silenced, but scarcely convinced. Critics like these are never open to proof. Proof that does not prove their point, they ignore.

LESSON APPLIED

By Howard K. Williams

Purpose. To make clear to the members of your class that Christ cares for the sick and has compassion on them.

Preparation. You will wish to compare Mark 2: 1-12 with Matthew 9: 2-8 and Luke 5: 17-26. Ask yourself what practical teachings for your class you can find in the lesson for today. Remember their homes and their personal problems. Locate Galilee upon a map.

Jesus' Tour through Galilee

After that beautiful sabbath evening pictured in the last lesson, Jesus arose before dawn and went out by himself to pray. Note Jesus' habit of prayer. He seemed never too busy to pray. It was not long, however, before the disciples and the crowd found him and besought him to stay in their midst. Taking his disciples aside, he told them he was going to preach in the towns throughout Galilee.

In Jesus' time Galilee was much more populous than today. The Galileans were prosperous and not nearly so bigoted as the Judeans. For about four months Jesus, accompanied by his first disciples, toured those beautiful hills. He taught in the synagogues and preached and healed. It was a time of great popularity in the ministry of Jesus, and multitudes sought him. They came from points as far distant as Decapolis in the north, Judea in the south, and Perea in the east. It was during this tour that Jesus cured the leper. On the return to Capernaum, the news soon spread of his arrival and crowds gathered about the house where he was staying. Then comes the story of the paralytic carried by four friends and lowered through the roof.

The Healing of the Paralytic

"It was noised abroad that he was in the house" (Mark 2:1). A man remarked, "It doesn't say much about the house." Why should it? What difference about the style of house, or the price of the land on which the house stood, or the conveniences, or the kind of furniture? The essential thing was that Jesus was in the house. What a difference it would make if young people who marry were to remember that! What a difference if each person paid as much attention to having Jesus in his home as he does to having the most modern conveniences and the newest style furnishings! It was not the richness or beauty of that Capernaum home which attracted people to it, but the presence in it of Christ. That is true today, also.

"They come . . . bringing." Who were "they"? We do not know their names, but the poor paralytic knew who they were, was grateful to them, and their names were known in heaven. Unknown helpers! How many of them there are; the poor widow who gave two mites, the women who helped in the early church, the five hundred disciples, and the multitudes today all over the world who, although their names are not known to the world at large, are rendering faithful, loving service to the Master and to their fellows! Their names are written large in the Book of Life. "They" come bringing a poor, helpless man who otherwise could not have come to Jesus. Do you ever think of doing that? Do you, when coming to church, bring other needy souls with you? Will you?

"Borne of four" (Mark 2:3). One could not have managed it, but it was comparatively easy for four. The man lay on a light mattress. Each took a corner and the load was easy. If we could only get together! As it is, one or two must carry the burden. If each one in a church would do a little, the burden could be carried very easily. In my city stands a large stone church. The city changed its street plan and offered the church a large sum of money if it would either build a new church or move the old one back twenty feet. The latter seemed an impossible task, but two hundred men, under careful supervision, accomplished it. The minister of that church told me that they did not so much as crack the plaster on the walls. The seemingly impossible was accomplished when all worked together.

"They could not come nigh" (Mark 2:4). You would have thought the crowd would have made way for this poor, sick man. It was not what would be called a bad crowd; indeed, there were many very religious people there, but they were selfish. They came to see and to hear, and not especially to help.

But why blame them? How many reading this, even Sunday school teachers, would give up a desired seat in church and take an undesirable one for the sake of some poor sinner who had wandered in? We can be selfish even when we are seeking Jesus.

"They uncovered the roof" (Mark 2:4). You know the style of houses then—one story, staircase outside, and a roof consisting of crossbeams covered with tile and mud. Uncovering the roof was not a very difficult job, but it took work. They lowered their man down into the presence of Jesus. Note their compassion, their co-operation, their resourcefulness, their persistence, their faith.

In the Presence of Jesus

So there the paralytic was, lying helpless before Jesus in the crowded house. Jesus might have been provoked because his sermon had been interrupted, but that was not what happened.

Jesus saw their faith and he said, "Son, thy sins be forgiven thee." Why did he say that? Was that why they had come to Jesus? Was it not healing they had sought for their friend? Jesus purposed to give him both health and forgiveness, but he saw the frowns on the faces of the Pharisees. Why is it that when someone is doing good, there are always those who are ready to frown upon his efforts? It was so in the days of Jesus; it is still so. "Blessed is the man that walketh not in the counsel of the ungodly . . . nor sitteth in the seat of the scornful."

In forgiving this man Jesus declared his deity. In the act of healing him, he proved his power. His miracles were "signs." John always calls them that. They were signs of his spiritual power. object lessons to teach some greater spiritual truth.

"We Never Saw It on This Fashion"

That was the verdict of the crowd. That is what every person says who comes into contact with real Christianity. "Why do you worship a crucified Christ, when, like us, you could worship a laughing, merry Buddha?" An educated Hindu put this question to a Christian. It is amazing, isn't it? The only trouble with a laughing Buddha is that we do not always feel like laughing. Life gets too hard for that at times. The laughing Buddha cannot help the world's need. Unlike the crucified Christ, he does not stoop to lift. "My religion forbids," said a Brahmin when asked why he did not help a poor, bruised pariah on the street. "And my religion compels me to help him," answered a Christian. That was amazing to the Brahmin.

When anybody really acts like Christ, he is looked upon as queer. They

thought Moody, at times, was a little "cracked," because he was so anxious to win souls. Judson was called a fool for giving up a post in cultured Boston for the foreign field. Those who bind up the world's wounds furnish a strange sight to people at large, today even as in Jesus' day.

Jesus and the Sabbath

Two events in the assigned Scripture bring out clearly Jesus' attitude toward the sabbath, the plucking of the wheat and the healing of the withered hand. As Jesus passed through the wheat field with his disciples, they took some heads of wheat and, rubbing them in their hands, pressed out the kernels which they ate. Many who read this have done the same. The word "corn," we may say in passing, was the English word for our "wheat." The Pharisees objected to what the disciples had done, saying that this came under the head of threshing grain and was work. This appears to us ridiculous and so it did to Jesus. That is why he said in substance, "Use common sense! A person must eat on Sunday. The main thing is to make the Son of man truly the Lord of your sabbath."

The other event that occurred on the sabbath took place in the synagogue. A man with a withered hand entered. The Pharisees' eyes narrowed as they watched to see what Jesus would do about it. They were not interested in the withered hand. It wasn't *their* hand! Jesus took in the situation and called the man up front. "Stretch forth thy hand," commanded Christ. The man might have said, "You are unkind! You know I cannot do so." But he tried, and as he tried he found he was able. So always when we do Christ's will! The Pharisees were offended, and Jesus said in effect, "It is right to do good on the sabbath day." You might well take Jesus' acts and his words as your guide for the keeping of the Lord's Day.

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To help young people appreciate Christ's compassionate ministry to the sick, and to consider the relationship of religion and health today.

The Plan

1. Introduction: As We Begin
2. As We Ponder the Issues
 - a) Touching an Untouchable (Mark 1:40-45)
 - b) Healing a Paralytic (Mark 2:1-12)
3. The Curative Power of Religion (A discussion of case studies)
4. For Further Discussion

International Sunday School Lessons

The Procedure

Present the interpretation of the Scripture, as found in the *Young People's Class*, under the headings, "As We Begin," and "As We Ponder the Issues." Jesus not only healed the sick himself, but sent his disciples out to do the same (Matt. 10: 8; 10: 9). Paul also healed the sick (Acts 28: 8-9). Does Christianity have healing power today?

Curative Power of Religion

What is the relation of religion to healing today? There are diversified opinions. Let us consider several case studies, and form our own opinions regarding them.

A Faith-healing Revival. Churches of the pentecostal type in a large Western city conducted a city-wide evangelistic campaign which featured "faith-healing." In each service, the sick were requested to come to the altar. Hundreds of persons suffering from all kinds of disease responded to the call. Exhorting them to believe that God would heal them, the evangelist anointed their heads with oil and offered prayer. More than a thousand persons were reported to have been cured during the campaign. Some weeks later, however, an impartial investigating committee contacted those who had been "cured." Of the entire number, only five were found whose cases showed a definite improvement, and their illness had been most psychological. On the other hand, there were countless numbers who had believed, during the emotional experiences of the revival, that they had been cured, but who discovered afterward that they had been mistaken. Many of these persons were given to cynicism and despair. Several had become insane because they could not endure the disillusionment.

What are the harmful results from faith-healing campaigns like the above? What is the attitude of most faith-healing groups to the services of the medical profession? Does faith require that we repudiate the discoveries of medical science?

Can Prayer Cure Disease? Thousands of Americans have heard Toyohiko Kagawa tell the story of his recovery from a critical illness. After the doctors had given up hope, Kagawa spent one and one-half hours in prayer, completely submitting himself to the will of God. At the end of that period, there was a decided turn for the better. His temperature, which had been dangerously high, now approached normal. The doctors were amazed at his improvement. Kagawa believed that through prayer his life was saved.

Dr. Alexis Carrell, Nobel prize winner and former member of the Rockefeller Medical Foundation, holds an enviable reputation in the field of medical

science. He reports on cases of persons supposed to have been cured at Lourdes, France. Dr. Carrell examined the cases both before and after the cure, and testifies on the basis of his integrity and medical skill that the persons were actually cured. In some cases, organic diseases such as tuberculosis and cancer were cured. The element common to all the cases was the phenomenon of prayer. In the case of wounds, it was observed that the healing process progressed much faster than in normal cases.

A New Ministry to the Sick. A prominent physician, Dr. Richard C. Cabot, was sufficiently impressed with the contribution that ministers can make to the sick as to collaborate with a young clergyman in writing the book *The Art of Ministering to the Sick*. The authors begin with the assumption that there is an emotional and spiritual element, not only in mental disease, but in all disease. The minister who is skilled in sick-room techniques, not only can minister to the spiritual life, but, through this ministry, can give assistance to the doctor in aiding the patient's physical recovery. Some theological seminaries offer their students courses in such techniques.

For Further Discussion

1. Consider the statement of the old doctor in *Elsie Venner*, that he doesn't heal people; he only cleans the wound and God does the healing. Can you think of any disease which a doctor can cure?

2. What is the physical condition of modern youth, as indicated by army tests?

3. What are the conditions most frequently responsible for ill health?

4. Are Christians responsible for maintaining good health?

5. Do you know that Christian missions provide healing annually for nine million people, in 3,443 hospitals and dispensaries? Is this a wise use of missionary money?

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Touch of Life.

PRELUDE. "Chanson Triste," Tschai-kovsky.

CHORAL CALL TO WORSHIP. "The Lord Is in His Holy Temple."

MOMENT OF SILENCE. The pianist may improvise or play again selected bars from the Prelude.

INVOCATION. "Unto thee, O Lord, do I lift up my soul. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." Amen. (Ps. 25: 1, 5.)

HYMN OF PRAISE. "Awake, My Soul, in Joyful Lays."

PRAYER. (To be offered spontaneously or by assignment from the leader.)

For the recognition of God's concern for our physical infirmities.

For faith to refer our health problems to God in prayer and devotion.

For the healing of our bodily weaknesses according to his will.

For wisdom to open up to others the life-giving powers of Christ.

For sweet acceptance of all "thorns in the flesh" which are not removed.

RESPONSE. "Hear Our Prayer, O Lord."

SCRIPTURE. Matthew 9: 20-35.

THE GLORIA.

THOUGHTS ON THE THEME.

In his classic lecture, "Acres of Diamonds," Dr. Conwell vividly portrayed the folly of the human tendency to seek miraculous things at the ends of the earth, while utterly ignoring the riches near at hand. Ponce de Leon is a good example. This poor, old man crossed the turbulent ocean in quest of a fountain that would make him young again, and all the while he was expending his strength and wasting his days in that very endeavor. The same attitude often holds true of people seeking divine healing. There is often the notion that someone with power from God must touch them, and thus bring healing.

Without denying that immediate and miraculous healing is possible to a man with sufficient faith when such healing is God's will for him, we would be quite blind to ignore the means of healing which God has placed around us. Modern medical discoveries verify the life-giving properties of fresh air, sunlight, rest, sea voyages, and mountain vacations. New drugs are continually being produced. Are not all these things, even the substances from which the drugs have been compounded, the gifts of the Creator? And have we not had them from the beginning of man's history?

Does it not seem reasonable that we shall be nearer perfect health when living according to sensible rules of simple living than when we shut ourselves up in overheated houses, when we overwork, when we surrender to worry, or when we use too much of the night, which was ordained as a period of rest, for social activities?

All doctors are agreed that observance of the moral laws of the Bible is the best way to avoid many diseases and weaknesses. Love, cheerfulness, and service to others are recognized as essentials to robust health. Perhaps God has been extending his touch of healing to many of us without our acceptance!

HYMN. "Open My Eyes That I May See."

BENEDICTION. And now to the Lord who healeth all our diseases, and who redeemeth our souls from destruction, do I commend you. Amen.

Jesus Appoints and Teaches the Twelve

Mark 3: 13-19; Matthew, Chapters 5-7; Luke 6: 12-49

Luke 6: 12-26

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

KEY VERSE: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 16*

TO BE READ EACH DAY

Feb. 16. M. The Twelve Chosen. Luke 6: 12-19

Feb. 17. T. The Twelve Taught. Luke 6: 20-26

Feb. 18. W. A Master Teacher. Matthew 7: 21-29

Feb. 19. T. The Apostle to the Gentiles. Acts 22: 14-21

Feb. 20. F. The Daring of the Early Apostles. Acts 5: 17-29

Feb. 21. S. A Model Church. Acts 2: 42-47

Feb. 22. S. Ancient Heroes of Faith. Hebrews 11: 32-40

SCRIPTURE SAYS—

By W. W. Adams

Those who are undertaking a complete study of Christ's life, will wish to take account of what happened between the events of last Sunday's lesson and the events of today's lesson. That history is found in Mark 2: 13-3: 12; Matthew 9: 9-17; 12: 1-21; and Luke 5: 27-33; 6: 1-11. From all that Jesus did, it appears that considerable time elapsed between the events of last Sunday's lesson and the choosing of the Twelve—just how much time we do not know.

Our lesson today is found in Luke 6: 12-26. Mark, in 3: 13-19, gives an account of the choosing of the Twelve, but gives no hint of any special instruction being given to them at the time of their appointment. Matthew does not list the names of the Twelve until he comes to tell how Jesus sent them out to assist him in his work (Matt. 10: 1-4). Luke, in 6: 20-49, gives what appears to be a shortened form of the body of teaching found in Matthew, chapters 5 to 7—thirty verses by Luke to one hundred eleven by Matthew. Matthew 5: 1-11 parallels Luke 6: 20-26, printed in our lesson today.

I. Jesus Appoints the Twelve (Luke 6: 12-16)

In an earlier lesson attention was

called to the fact that there were several stages in the experiences of the men who became the twelve apostles. Several of these men were first attracted to the coming Messiah through the ministry of John the Baptist. Then John introduced them to Jesus. Some of them became believers in Jesus rather early (John 1: 35-51). They became regular followers of Jesus after he called them from their fishing trade. Now the time has come for Jesus to give them a definite appointment and to instruct them with reference to their special ministry.

1. *Jesus at Prayer (Luke 6: 12).* More than the other gospel writers, Luke records Jesus' prayer life. Earlier, at the time of the crisis brought on by the excitement that followed the busy sabbath in Capernaum, Jesus prayed while others slept. There are still others on record. In the present instance, Jesus is much concerned about what he is now planning to do. Humanly speaking, the outcome of all of Christ's work and plan would depend upon the men he was now to choose. Would they be good students? Would they be obedient followers? Out of all who had followed him, which ones should he choose?

Jesus sought to be alone: "he went out into a mountain." We can never be sure which mountain it was. Tradition says that it was the one now called the Horns of Hattin. It was one of the hills northwest of the Sea of Galilee. Jesus

had only one purpose in going into the mountain: he went "to pray." Two things we know: he directed his prayer to God, his Father, and he spent the entire night praying. Into the thoughts and deeper experiences of Jesus, we cannot go. Doubtless his mind ran back through the months that had passed; he recalled and weighed the many experiences he had had with scores of followers. He placed what he knew of each one alongside what he knew apostleship to him would demand. All the while he was asking his Father to guide him, to give him convictions regarding these men. His Father did not fail him. Gradually he sensed the Father's choice and it, in turn, became his own.

2. *Jesus in Action (Luke 6: 13-16).* Prayer led to action. As soon as day dawned, fresh from his night of fellowship with the Father, though he had had no sleep, Jesus set to work. He did three things.

First, "he called unto him his disciples." They had spent the night in near-by villages. Jesus gave out word as to where he was and that he wished his disciples to come to him. Quickly the news spread, and the disciples came.

Then, from among all his disciples, he chose twelve. He may have called their names aloud. He may have asked them to stand together with him, apart from the other disciples. The meaning of their being chosen centered in him.

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They were to be prepared by him and were to do his work.

Jesus named these twelve "apostles." The word "apostle" means "sent away." But the sending takes place only after the one chosen has been equipped for his task. So it is here. Jesus designated these twelve apostles, missionaries; but before he actually sends them forth, he will see to it that they are fully prepared to represent him and to do his work.

The names of the Twelve are given in Mark 3:16-19; Matthew 10:2-4; Luke 6:14-16; Acts 1:13.

Simon, surnamed Peter, rock (John 1:42). Peter was a natural leader. Impulsive, unstable at first, he finally became strong and dependable.

Andrew, Simon's brother, who brought Simon to Jesus (John 1:40 ff.).

James, one of the two sons of Zebedee. Jesus called them "Boanerges," sons of thunder. Together with Simon and John, they were called by Jesus from catching fish to catching men.

John, also son of Zebedee, and the brother of James. If Peter, James, and John were the inner circle of Jesus' friends, John was the closest of all. His name attaches to our Fourth Gospel.

Philip, like Simon, a natural leader of men, quick to sense situations. He is mentioned in John 1:43 ff.; 6:5 ff.; 12:20 ff.; 14:8 ff.

Bartholomew, perhaps the same person as Nathanael; see John 1:43-51; 21:2.

Matthew, or Levi (Mark 2:14; Luke 5:27 ff.); called from taxgathering, he became an ardent and loyal follower of Jesus; the author of our Gospel of Matthew, at least in its main content.

Thomas, investigative, bold, courageous, loyal; see John 11:16; 20:24-29.

James, son of Alphaeus, one of three well-known Jameses; namely, this James; James, son of Zebedee; and James, half-brother of Jesus.

Simon Zelotes, perhaps known for his zeal.

Judas, brother of James. The Greek reads, "Judas of James," and whether son or brother is meant is not clear; most likely he is "son of James," and is to be identified with Thaddeus or Lebbeus (names appearing in certain of the lists).

Judas Iscariot, a man of ability and possibilities, who finally betrayed Jesus.

We should remember that in choosing these men, Jesus took the best material he had. He always does that. Each man had his own peculiar gifts, thus enriching the group as a whole. Each one was given full opportunity to develop his powers to the full. This group of men proved worthy of Jesus' confidence. They took up Jesus' work where he dropped it; they preserved it, propagat-

ed it. Under the power of the Spirit at Pentecost, these men went forth in Christ's name to conquer the world for their Lord. Jesus' night in prayer was not in vain.

II. Jesus Teaches the Twelve (Luke 6:17-26)

1. *Jesus' Audience (Luke 6:17-19)*. In it was the Twelve. "And he came down with them"; that is, Jesus descended from the elevation on which he had stood when he chose the Twelve, and the Twelve followed him. He took his stand "in the plain"; that is to say, on a level place.

With Jesus was "the company of his disciples." Jesus had chosen the Twelve from a large host of people. Those not chosen now follow him also.

Also, there was "a great multitude of people." Judea, Jerusalem, Tyre, and Sidon are named as furnishing members of this crowd. See Matthew's description of the multitude that made up the audience to which Jesus spoke the Sermon on the Mount (Matt. 4:23-25). This multitude had two distinct purposes in coming to Jesus. They came "to hear him"; that is, to hear his message; and "to be healed of their diseases." A worthy, twofold purpose—to get food for the inner life and strength for the body. They will not be disappointed.

2. *Jesus' Message (Luke 6:20-26)*. Several facts are to be noted. Jesus "lifted up his eyes on his disciples." He addressed them in particular, but all the audience could hear. The word translated "blessed" has no exact equivalent in English. "Happy" is not much better than "blessed." Our word "congratulation" gives the general idea. It indicates that one is in line for blessedness, is being blessed. Its opposite here is "woe." This is a word of warning. It indicates that one is in line for calamity, loss, sorrow.

We note also that Luke has singled out four groups of people. They are the poor and the rich, the hungry and the full, the weepers and the laughers, the hated and the praised. Thus verses 20-23 give the positive side, the blessings, while verses 24-26 give the negative side, the warnings. We may for convenience combine these into one message.

Concerning the poor and the rich, Jesus says that the poor are to be congratulated, for blessing is in store for them. In this context Jesus means poor in the economic sense. See Luke 4:18 ff. The economic poor had never been blessed. Poverty was, by many, looked upon as a mark of divine disfavor. They were at the mercy of the rich. It meant much for them to hear Jesus speak of them as "blessed." Jesus' reason: "the kingdom of God is yours." For the rich, it was "woe," for the reason that "ye have

received your consolation." Christ will yet be the world's great equalizer. Neither poverty nor riches can stand in Christ's presence.

Jesus words concerning the hungry and the full are closely akin to the preceding idea. Neither hunger nor fatness develop personality. Christ is here to reduce these two extremes to a common level. The hungry are to "be filled," and the full "shall hunger." Christ would have us willingly bring about this adjustment. If we do not, he ultimately forces such a leveling to take place. History shows how true this is.

As for the weepers and the laughers, people may weep because of their own sin and misery, or they may weep in sympathy with others who weep. In either case, "ye shall laugh." While those who, in the midst of sorrow, refuse to weep, laughing when they should weep for their own and others' sorrows—those who thus laugh "shall mourn and weep."

The final word here is concerning the hatred and the praised. Suppose men hate you, withdraw fellowship from you, reproach you, besmirch your name as evil—all because you are a thoroughgoing Christian "for the Son of man's sake." What of it? Rejoice, even exult. You are in line with the heroes of faith among the prophets of old, and your reward in the coming age is both sure and great. But beware of being praised by all men. That can mean only one thing—that you are a "false prophet."

LESSON APPLIED

By Howard K. Williams

Purpose. To show the nature of the kingdom which Christ has established, in order that we may enter into it ourselves and help others to enter in.

Preparation. A part of your preparation will consist of getting a clear mental picture of the place where Jesus appointed and taught the Twelve. Some years ago I went by carriage from the town of Tiberias on the west shore of the Sea of Galilee to Nazareth. On the way we ascended a hillside to the Horns of Hattin. From the high slope of this hill we had an inspiring view, with the Sea of Galilee in the distance. This mountainside was probably the place of today's lesson. During the day Jesus had been teaching by the sea and at evening he had gone with his disciples to this hilltop. Between the two horns of the hill the disciples prepared to spend the night in sleep; while Jesus, as he often did, went farther up the hill to spend the night in prayer. After that night spent in prayer Jesus came down and named the twelve disciples whom he had chosen to be with him that

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they might learn of him and then be sent forth. As they came down the hillside they saw the inevitable multitude coming up to find him. Jesus then preached what we call the Sermon on the Mount. Luke gives only a short account of it. A much fuller account appears in Matthew, chapters 5-7.

Christ's Kingdom Conceived in Prayer

Jesus never did anything without consulting his heavenly Father. We talk a great deal about prayer. We would do better to follow Jesus' practice of prayer. Trace through the gospels Jesus' practice of talking with God. How natural it seems to us for Jesus to pray! When his prayers become audible, they are like the islands of the sea—merely the emergence of that which lies always beneath the surface. "I thank thee, Father"! "Even so, Father"! "Father, forgive them"! "Father, into thy hands I commend my spirit"!

We are impressed with the amount of time Jesus spent in prayer. With only three years of public ministry in which to tell the world about God, he spent much of the time talking with God. He *saved* time by *taking time* to pray. One great and good preacher said, "Sometimes at night, when I am confronted with a very busy day, I am tempted to slip quickly into bed that I may get plenty of sleep against tomorrow's tasks; but Jesus, before a busy day, spent the whole night in prayer."

How wretched and weak our lives become when we fail in the matter of prayer! How different when we pray!

"O happy life! Life hid with Christ in God!

So making me

At home and by the wayside and abroad,

Alone with Thee."

We are further impressed with the fact that Jesus took all his plans to God before carrying them out. Before naming his disciples, he spent the whole night in prayer.

What a difference it would make in *our* planning, if we each carried our plans first to God and laid them all before him!

We note also that Jesus "continued all night" in prayer. Henry Drummond, that great man of God, used to tell of his efforts when a boy to make his prayers long. He said that his father used to go into his room and pray for an hour or more, and so he thought he would try it. But young Drummond found out that he could not think of enough things about which to talk to God. Five or ten minutes were his limit in prayer. But Jesus had so much in common with God that the night was

not long enough. We can talk for hours about clothes, or politics, or war, or stocks and bonds, or business, but most of us do not have much to say to God. When we pray unselfishly for others, as Jesus did, the list of things grows longer.

Servants in Christ's Kingdom

Jesus then chose twelve men. Perhaps he chose twelve that he might identify himself with the hopes of the twelve tribes of Israel as set forth in the Old Testament. Anyway, there were not many at first, for all great things start with small things. Jesus chose his "learners" to become "goers." Disciple," as you know, means "one who learns." "Apostle" means "one sent forth."

"Heaven doth with us as we with torches do,

Not light them for themselves; for if our virtues

Did not go forth of us, 'twere all alike As if we had them not. Spirits are not finally touched

But to fine issues."

Thus does Shakespeare beautifully set forth the Christian's place in life. He is to be the apostle, the light.

Laws of Christ's Kingdom

In studying Christ's Sermon on the Mount you will wish to compare Luke 6:12-26 with Matthew 5:1-12. These verses describe the kind of people who belong to Christ's kingdom. Read them carefully. Note that the first round of this ladder on the upward grade to character is recognition of our need of a higher life. We must be born from above. The top round of this ladder of character is joyous acceptance of everything which makes for goodness of character.

Matthew 5:13-16 shows the function of a Christian in an evil world. He is like salt and he is like light. Salt is to savor and to save. The servants of the King must make life worth while, must give it zest; and they must bring salvation to a lost world. If salt is to do this, it must be dissolved. Compassion must melt the Christian to the world's need. Is it nothing to you that the world is so sick? The Christian is to be a light. Light shows the relation of things; it is to see by, not to look at. We should let our light shine in such a way that men may see our good works, but at the same time may know that they are divinely inspired and not the world of our own hands. The Christian's mission is to magnify Christ, not to be admired.

In Matthew 5:17-48, Jesus discusses the law and the relationship to it of the work which he was doing. He came

to fulfill the law, to put into it newness of life, to show that the laws of his kingdom must be obeyed first in the soul.

Speaking in a day when people were bound by religious customs, when they had the shell of religion rather than religion itself, he showed that the essence of real religion lay in the attitude and spirit of the individual; and he made it clear that these alone gave value to alms, to prayer, to fasting. These matters are set forth in Matthew 6:1-34.

Matthew 7:1-12 contains the Golden Rule which the Christian will observe in all his acts. A charitable interpretation of the acts of others will mark the members of Christ's kingdom.

Matthew 7:13-23 has to do with entrance into Christ's kingdom. We must enter. This seems obvious, yet there are some who think they are in the kingdom who have never entered it. The door is narrow and the path is narrow, and Jesus says that because of this fact "few" enter. I often wonder what Jesus meant by the word "few." How many are a "few"? I wish I knew. for I fear a great many people who think they are in will be found not to have been in. Read again the characteristics of members of Christ's kingdom (Matt. 5:1-12). Do we qualify?

We must be on our guard. All along the way there are those who would lead us astray. Constant vigilance is needed. How easy, how very, very easy to get off the narrow way!

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Pretty phrases will not help us. For the members of Christ's kingdom, there are hard duties to be performed.

What shall be our attitude toward Christ's kingdom? Only two attitudes are possible. Only two! We are either in the kingdom or outside it. Some years ago I visited a west coast city. Two days before there had been a sharp earthquake. Houses were tumbled down and walls cracked. In one long row, a single building remained standing, apparently unharmed, and on the side had been quickly painted an advertisement stating that this building had been constructed by a certain New York building company. New York buildings have rock foundations. That is why they can go so high and stand so long a time.

"Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Is your life resting on sand or on the rock Christ Jesus? Only on that rock foundation can your life stand firm amid the storms of life.

International Sunday School Lessons

VIEWPOINT OF YOUTH

By Kenneth L. Cober

The Purpose

To acquaint young people with the standards of righteousness which Jesus taught to his disciples in the Sermon on the Mount.

The Plan

1. Introductory talk: As We Begin.
2. Outline the Sermon on the Mount as a class procedure.
3. For Further Discussion.

The Procedure

Start the lesson by presenting a talk based upon the section, "As We Begin," found in the *Young People's Class*. Then suggest to the pupils that they make an outline of the Sermon on the Mount, as found in Matthew 5-7. The pupils will need to have Bibles, and should also be equipped with writing materials. As they proceed, it will be helpful if the teacher writes the outline on the blackboard. The material in *Young People's Class* entitled "As We Ponder the Issues," should be referred to as it pertains to the topics developed in the outline.

Perhaps, in order to economize on time, the teacher should suggest the main divisions of the outline and permit the class to add the details. Remember that there are three chapters to cover, and you may not give more than ten minutes to each, if you are to finish the outline. If there is time, use questions selected from the section, "For Further Discussion," and from "As We Think Further" in *Young People's Class*.

The finished outline may look something like this:

A. The Beatitudes (Matt. 5: 3-12).

What kinds of people are really happy? The poor in spirit, they that mourn, the meek, they that hunger after righteousness, the merciful, the pure in heart, the peacemakers, the patient in persecution.

B. The relation of Christ's disciples to the world (Matt. 5: 13-16).

1. As salt (Matt. 5: 13).

2. As light (Matt. 5: 14-16).

C. The relation of Christ's teaching to the Jewish law and the prophets (Matt. 5: 17-48).

1. As fulfillment of the laws and prophets (Matt. 5: 17-20).

2. Revision of the law of murder (Matt. 5: 21-26).

3. Revision of the law of adultery (Matt. 5: 27-30).

4. Revision of the law of divorce (Matt. 5: 31-32).

5. Revision of the law of oaths (Matt. 5: 33-37).

6. The law of retaliation abolished (Matt. 5: 38-42).

7. Hatred of enemies supplanted by love (Matt. 5: 43-48).

D. Standards of righteousness for citizens of the Kingdom (Matt. 6: 1-7: 27).

1. God's approval not man's, to be sought (Matt. 6: 1).

2. Alms to be given without ostentation (Matt. 6: 2-4).

3. Ways of praying (Matt. 6: 5-15)—The Lord's Prayer (Matt. 6: 9-13).

4. Ways of fasting (Matt. 6: 16-18).

5. Excessive concern for wealth, food, and clothing (Matt. 6: 19-21).

6. Need for single-mindedness in God's service (Matt. 6: 22-24).

7. The Christian's freedom from worry (Matt. 6: 25-34).

8. The spirit of criticism to be avoided (Matt. 7: 1-5).

9. The most holy things not to be offered to all persons without discrimination (Matt. 7: 6).

10. The need for persistence in prayer (Matt. 7: 7-11).

11. The Golden Rule (Matt. 7: 12).

12. The broad way and the narrow way (Matt. 7: 13-14).

13. The way to detect false prophets and hypocrites (Matt. 7: 15-20).

14. The will of God the foundation of spiritual life (Matt. 7: 21-27).

For Further Discussion

1. Did Jesus expect his disciples to live by the standards of the Sermon on the Mount? Does he expect *us* to?

2. What are the differences between the Sermon on the Mount as recorded in Matthew 5-7 and in Luke 6: 12-49?

3. Are the teachings of Jesus practical in a world like ours?

4. Can the Golden Rule be applied in business? Can you cite any cases where large business concerns have operated on the basis of the Golden Rule?

5. Discuss the rather difficult verse, Matthew 7: 6. Compare the interpretation of your group with that of Bishop Gore: "We are not to shriek the highest truths of religion at a street corner. We are to wait till people show a desire for the deepest things before we offer them religion. Such was the method of the early church. It went out into the world. It let all the world see the beauty of its life But it did not teach them the secrets of its life till they were ready for them, and showed their readiness at least by enquiry."

THE SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. The Obligation of Knowledge.

PRELUDE. "Am I a Soldier of the Cross?" with variations according to the pianist's choice.

CALL TO WORSHIP. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof" (Ps. 50: 1).

INVOCATION. Give ear to our supplication, O God; incline thyself unto us that we may live. Amen.

HYMN. "Angel Voices, Ever Singing."

SCRIPTURE. 1 Peter 2: 1-12.

PRAYER. "O Father, take of thine own spirit, and lay it upon us, the spirit of the Saviour's love for the erring and the lost, the spirit of the Comforter's tenderness and strength for all sad and lonely souls. Fill our cups every morning with the water of life, that we may give to him that is athirst. Put into our hearts living words from thee, that nothing we say may fall to the ground and return to thee void. Make us eyes to the blind and feet to the lame, that the blessing of Him who is ready to perish may fall on our service and rise unto thee. May the increase of knowledge within us become an increase of service for others. Amen." (Adapted from a prayer by an unknown author.)

PRAYER RESPONSE.

"Have thine own way, Lord, have thine own way!

Thou art the potter; I am the clay.

Mould me and make me after thy will, While I am waiting, yielded and still."

THOUGHTS ON THE THEME.

"Is there a doctor in the house?" This is the stock question in public gatherings when someone becomes ill and needs attention. And the man or woman trained in medicine must leave his comfortable place and seek out the one who needs him. The physician's knowledge obligates him to use it for the relief of others.

Are not Christians so obligated? One of the Apostles writes of the eagerness of the prophets to know the things concerning salvation which every believer knows. The picture which the passage gives us is of someone standing on tiptoe trying to look over a high wall. When Jesus entrusts to us a knowledge of the way to life eternal we are thenceforth obligated to give that knowledge to everyone who needs it. In a very real sense, every sin, every sorrow, every stumbling cries out, "Is there a Christian in the crowd?"

HYMN. "Lord, Speak to Me."

CLOSING TEXT. "Whatever the gifts each has received, use them for one another, as good stewards of the manifold grace of God" (1 Pet. 4: 10, Montgomery).

BENEDICTION. And now may "the God of all grace who has called us by Christ Jesus make you perfect, stablish, strengthen, settle you." Amen. (1 Pet. 5: 10, Montgomery.)

POSTLUDE. "I'll Go Where You Want Me To Go."

The Book Browser

This Month Finds New Songs To Cheer the Heart
and New Messages from the Bible To Show the Way

SINCE you probably know it already the Browser may as well admit that he cannot sing. His voice holds no sweetness. He cannot express in joyful song the praise he so often feels within his heart. But he enjoys hearing others sing, and he long ago learned how important a place gospel songs and hymns have in Christian worship. His interest in them led him to make—he says this modestly—quite a study of the hymnbooks used in the churches of his own and other denominations. He has found in most hymnbooks a preface telling how the book came to be prepared. That preface makes profitable reading. It frequently suggests ways in which the contents of the hymnal may be used to the best advantage. It sometimes reveals how very long ago the collection of hymns was made. It then becomes apparent why the book contains none of the glorious hymns written during the last generation.

■ All this helps to explain why the Browser was so much interested in the reports which occasionally reached his ears, reports of a committee hard at work upon the preparation of a hymnal so comprehensive and so carefully edited that it would be worthy of universal use by Baptist churches. This committee, after several years of exacting effort, has now completed its task; and yesterday the Browser had the exciting experience of taking into his hands and examining the result of this committee's labors—the new publication, *Christian Worship: A Hymnal*.¹

From the preface to this new hymnal the Browser learned that the committee representing the Northern Baptist Convention consisted of William S. Abernethy, chairman; Stanley A. Gillet, Richard Hoiland, James D. Morrison, Luther Wesley Smith, Wiley J. Smith, Hillyer H. Straton, and Norris L. Tibbetts. From the preface also the Browser learned that this Baptist committee, at some point in the course of its work, learned that the Disciples of Christ also had a committee at work upon a new hymnal. Its capable chairman was Dr. Raphael H. Miller, of Washington, D. C. It speedily became apparent that there would be great gain to all concerned if these two committees were to work together and to pool their resources. This was done and the new hymnal accordingly has been published jointly by the Baptists and the Disciples.

The book is much the richer because of this co-operation.

An examination of the new hymnal reveals that it contains a well-arranged collection of responsive readings. There are one hundred and four of them; a morning and evening reading for every Sunday of the year, should the pastor choose to employ them in that fashion. There is also a carefully chosen collection of Calls to Worship, Invocations, Benedictions, and Scripture Readings appropriate for the ordinances of baptism and the Lord's Supper.

The fact that *Christian Worship* contains five hundred and fifty-six hymns gives some idea of the comprehensive character of this treasury of hymns. It is no exaggeration to say that in this large collection you will find practically every one of the great hymns of the church, both ancient and modern. The ample size of this book furthermore made it possible to include a large number of new hymns, hymns of high literary and musical character, which are fast coming into favor and general use. The choosers of these hymns rode no hobbies, and in consequence they have given the churches a well-balanced collection which will serve splendidly every reasonable situation. One interesting feature which the Browser discovered, he feels deserves special mention. *Christian Worship* includes a considerable number of hymns, little known in this country, but which because of their excellent quality are favorably known and frequently used in the churches in England.

The method of indexing this wealth of material, the classification of the hymns according to topics, and all other such matters have been cared for admirably. All in all, this is a hymnbook of

which Baptists may be proud. It will quickly come into use in thousands of Baptist churches, and the congregations of these churches will experience a new joy when they hear the familiar words, "Let us stand to sing."

■ So closely is worship related to the reading of the Word of God that it seems only natural to the Browser that he should review next a new edition of the Scriptures with explanatory notes, the most significant volume of this character—in the Browser's humble opinion—that has appeared in many, many years. It is entitled *The Bible for Today*.² More about that title in a moment.

It must first be made clear that *The Bible for Today* contains the Bible (the whole of it and not selections merely) exactly as it is found in the King James Version. Whatever shortcomings that version may possess in matters of textual accuracy and correctness of translation, all recognize the beauty of its English and the suitability of its literary style for devotional reading. And here we see what good typography can accomplish. Each page has been made so attractive to the eye that the reading of it is a delight.

To John Stirling, who spent twenty years preparing this volume, goes the credit for conceiving the undertaking and for writing all the headings and explanatory notes. Every heading is a shaft of clear illumination; every introduction and footnote is so reverent and chaste in its English that it seems to have caught its inspiration from the Book of Common Prayer. Yet the mood is that of today. Stirling does not interpret the Scriptures in the light of their historical setting, for that has been done elsewhere; instead, he shows the contemporary character of the Bible, its message for today. Without resorting to fantastic interpretations, he directs attention to the Word of God for *this* generation. Stirling writes: "Surely, the significance of the setting of the Divine Revelation lies not so much in that which is exceptional and incidental as in that which is common and universal; in those things which are characteristic of human existence at all times."

Adding greatly to the book's significance and helping mightily to make clear its message are the many illustrations by Rowland Hilder and a staff of very competent artists. The stimulating and highly appreciative introduction is by Dr. William Lyon Phelps. Twenty-five thousand copies of this book were sold in England (in wartime, mind you!) before its publication. The book will be received with no less enthusiasm in America.

Your Obedient Servant,

B. BROWSER

Baptist Leader

Books Reviewed

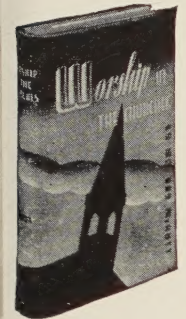
¹ *Christian Worship: A Hymnal*. The Judson Press, 1941. 542 pages. One to four copies, \$1.25 each, postpaid. Five or more, \$1.00 each, plus transportation.

² *The Bible for Today*. Edited by John Stirling. Illustrated by Rowland Hilder and other artists. Oxford University Press, 1941. 1255 pages. Price, \$5.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

Significant Releases

A Live, Helpful Book . . .



WORSHIP IN THE CHURCHES

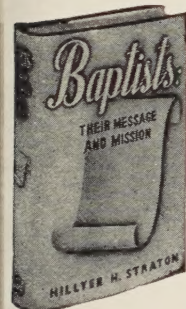
By Wm. Roy McNutt

Here is a good book on a live subject that should be added to your library. It is important in two ways: It presents the study of corporate worship with authority and clarity. It is also important because it is one of the few books on the subject by a Baptist. Illustrated.

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An Exhortation for Today!



BAPTISTS: THEIR MESSAGE AND MISSION

By Hillyer H. Straton

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SQUARING UP FIFTY TALKS TO JUNIORS

By Julius Fischbach

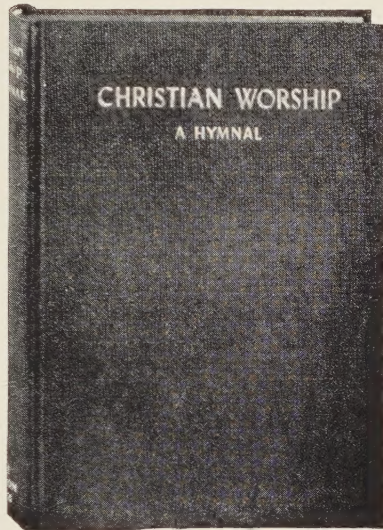
In his experience with the younger church school children, especially the Juniors, the author has developed unusual skill in using objects helpfully to illustrate his talks. His personality radiates through the book, producing an effective tool for those who work with Juniors.

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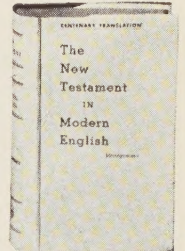
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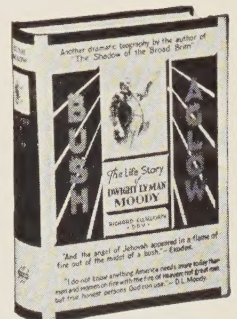
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By Richard
E. Day

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